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Glen A. Pierce

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evangelical

# VISITOR

February 1993



**Living for what  
matters most**

# Special People

Sylvia and Jesse Charles



In April of 1983, God gave two residents of Lancaster County, Pa., who at the time did not know each other, unique and new paths to take. During that month, Sylvia Nafziger made the decision to leave a teaching assignment in Lancaster County because God called her to serve with Overcomers, a ministry to people with physical disabilities based in New Jersey.

Meanwhile, finishing the night shift with the Lancaster West End ambulance crew early one April morning, Jesse Charles returned to his work on the family farm. The first task of the morning was to remove a sizeable limb which had been broken by the wind and had lodged in a huge English walnut tree.

The ambulance crew could scarcely believe it when their response to an emergency call brought them to Jesse, whom they had seen just a short time earlier. Experience told them he was in serious trouble. His twelve-foot backward fall from the tree left him a quadriplegic, paralyzed from the upper chest down. Jesse became heir to years of learning the readjustments necessary for a person with a disability to function independently. People who now see him drive off daily in his fully-adapted van to his management role at the United Cerebral Palsy office in Lancaster may not understand the struggle which lies behind his independence.

In January 1990, Sylvia Nafziger was assigned by the Mennonite Church to write a paper researching the differences between physical limitations and developmental needs. She was given the name of Jesse Charles as a classic case for an interview.

She found a miracle. Not a miracle that produced arms and legs restored, but a spirit truly healed and reaching out to others. The chemistry of love was activated at once. Jesse had the gift of making people comfortable with themselves because he had come to grips with himself and God's purposes for him.

He had gone through all the developmental stages all over again, adjusting to the limitations his situation demanded without bitterness or resentment. He says that you can waste lots of time with the wrong perspective. He chose to harness all the resources available, starting with a loving, caring nuclear family, extended family, church, social workers, the hospital, and the local rehabilitation center.

Sylvia found that Jesse was not wallowing in his disability, but was using it for new beginnings. He had found a management position, coming to it with a degree in Business Administration from Messiah College earned following his accident. He was volunteering in the local Big Brother program. He is involved in so many activities that one becomes almost oblivious to the fact that he has a physical impairment.

So in May of 1992 they covenanted together in marriage. This has brought Sylvia full circle; back to Lancaster as Jesse's wife and as executive director of Beth Shalom, a residential program for young mothers and their babies. Both are active in the life of the Manor Brethren in Christ Church, Columbia, Pa.

What do they know of marriage that most fail to learn? They have a union of their spirits. They have learned commitment and communication that transcends

the trivial. They know that intimacy with God and with each other can be a "cord of three strands not easily broken" (Ecclesiastes 4:12).

Who can know the purposes of God fully? Obviously, no one. But it is very clear this couple is experiencing an extra dimension. They have a great opportunity to represent Christ to each other and to others. And they do.

In coming issues, "Special People" will introduce you to a wide variety of Brethren in Christ members of all ages and from all walks of life.

We welcome short articles about persons you would like to introduce to *Visitor* readers. Articles should be typewritten, preferably 200-300 words, and must have the approval of the person being profiled. If your article is accepted for publication, we will contact you to secure a photo for publication (which will be returned).

For more information, contact the *Visitor* office.

*Submitted by Esther Snyder, Mountville, Pa., who currently serves as Associate for Field Services for the Atlantic Regional Conference.*



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February 1993

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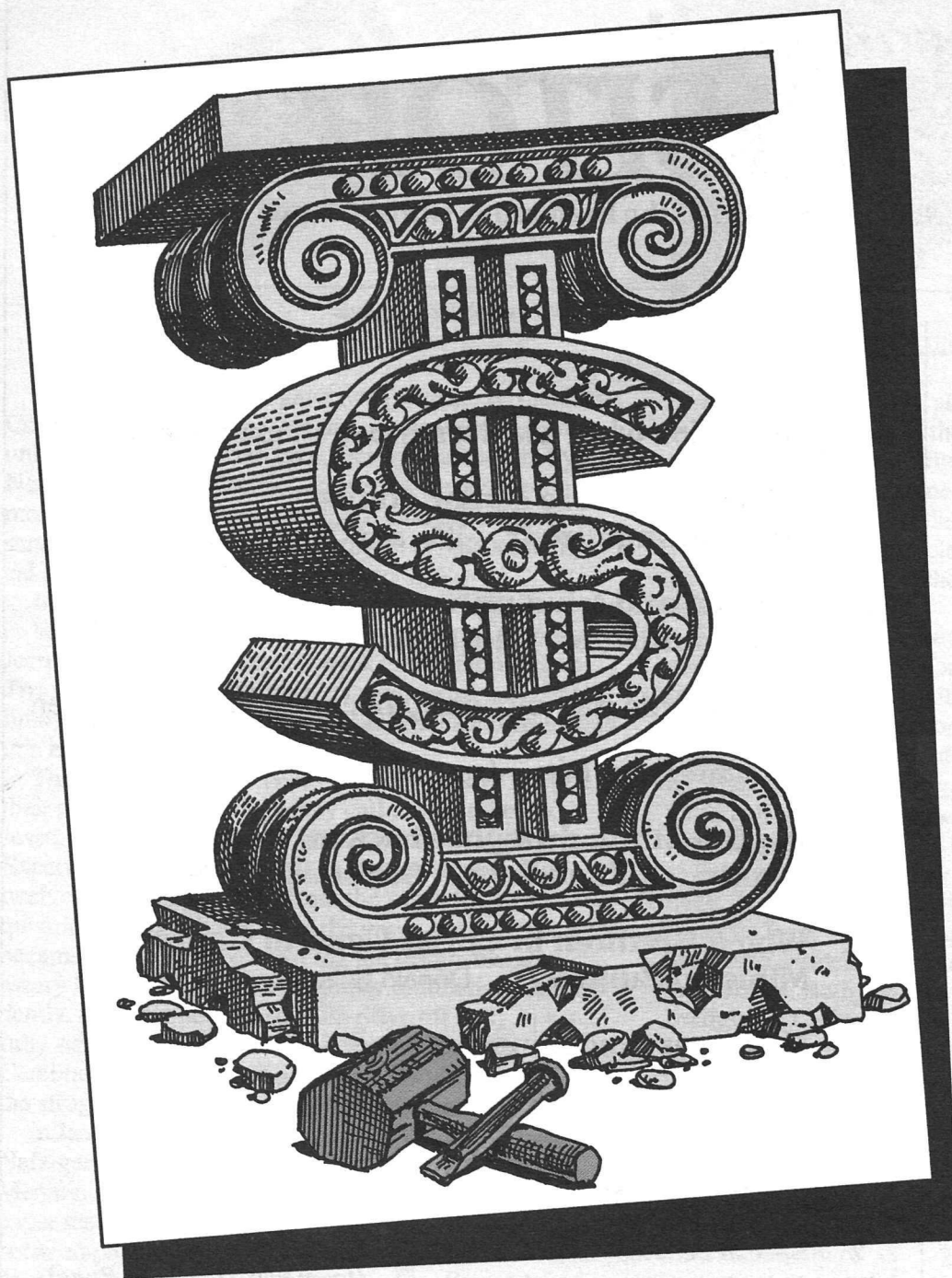
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# Living for what matters most

by Luke Keefer, Jr.

*Evangelical Visitor*

It is not at all uncommon to hear a preschool child giving some sort of frustrated outburst at the impossibility of managing two tasks at once. Often it is a matter of trying to lift two things at once—either one of which could be managed alone. Or the preschooler will try to carry several objects through an opening which is not large enough for them all at once, though it would permit one to pass at a time. The parent's task in those situations is to convince the child that a reduction in load will make transit possible.

If all of us could master those lessons in childhood, our adult experience would be considerably more successful. But, alas, we don't seem to transpose these lessons into adult situations! The grasping, self-centered human spirit seems intent on multiple pleasures, accumulating many things, and devouring life like a glutton at a picnic. Thus our lives are overwrought with care and burdened with activity. Enough never seems to be enough. We have made ourselves slaves to multiple masters, each demanding his full service or extracting a pound of flesh as compensation.

We do well to remind ourselves that the great sin of the Old Testament was not idolatry *per se*, but syncretism: the worship of Jehovah *along with* several other popular deities of the surrounding culture. The prophets of Israel tried to recall the people to a true monotheism, reminding them that Jehovah was "a jealous God" who would not share his honor with any other. The prophets called Israel to consecration, the dedication of themselves to Jehovah to work out his will in all of life.

The holy life is a call to the same type of consecration that the prophets of old demanded of God's people. On the one hand, it is a call to those who labor and are overburdened with the care of many things. It promises rest in the yoke of Christ, for Christ's service does not overtax human strength nor overburden the human spirit (Matthew 11:28-30). The essence of the "simple life" is the reduction of life's masters to one. On the other hand, it is a call to serve the Lord in the fullness of heart and life, to devote all of life's energies and resources to the only Master who is called Good.

### The problem of "double vision"

Some of us are old enough to remember the pleasures provided by the stereoscope. Whole afternoons could be enlivened by viewing pictures with this marvelous invention. It made use of two optical lenses and picture cards with two photos of the same object taken from different points. The net result was an impression of depth—a picture in three dimensions.

Imagine, however, the confusion in sight that would result if two entirely different pictures were viewed at

the same time, a different image for each eye. Prolonged exposure to such distorted vision would produce headaches at the very least, if not more serious visual distortion which, at its most severe stage, could cause a loss of equilibrium.

One of the greatest problems for those who would be Christian is just such distortion of vision. With one eye on the Lord, the other eye focuses upon another master, or a whole sequence of masters at different moments. Common among these other masters are materialism (Matthew 6:19-34), worldliness (1 John 2:15-17), or a particular besetting sin (Hebrews 12:1).

The consequences are varied, and the tragic examples are myriad. This is why a host of believers cease to grow. In the parable of the soils, Jesus explained the seed among the thorns as those who "are choked by life's worries, riches and pleasures" (Luke 8:14). Many are so influenced by secular culture (worldliness) that they frequently oppose the work of God without realizing their error. Satan must surely rejoice when Christians become his agents and "plead Baal's cause" (Judges 6:31). Other believers dissipate their spiritual resources in besetting sins, often bringing dishonor to Christ's name and the church which proclaims it.

Where such conditions prevail, one finds the "lukewarm" Christianity so detestable to God (Revelation 3:16-17). Here one can find professed believers less zealous for God than they were in the first moments of their Christian life (Revelation 2:4). From such a seed-bed will come quarrels and fightings among Christians (1 Corinthians 6:1-8; James 4:1-4). Generally one will also find weakness in the devotional life, halfhearted and perfunctory worship, grudging stewardship, and little or no witnessing. Here, too, the worst form of legalism can be discovered: Christians whose aim is to meet the most minimal requirements of God's law. They seem intent on seeing how close they can walk near the precipice of evil without actually slipping over the edge. While these worst of symptoms may not appear in every case of "double-vision" believers, the general lack of spiritual growth and the absence of an appetite for the things of God are the telltale signs of the malady nonetheless.

### Hallowing God's name

The need for a single focus in life would seem to be obvious. Immediately, however, the question arises about what that focus could be. Is there any being which has the intrinsic right to claim my absolute allegiance? Is there any cause worthy enough for me to devote myself and my resources to it without reservation? Unless we can answer "yes" to these questions, it is not likely that we will consecrate ourselves to the Lord. Consecration



requires a recognition of the God whose servant I am and the type of service which is appropriate to him.

The opening words of the Lord's Prayer are helpful at this point. They read:

*Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done  
on earth as it is in heaven.*

(Matthew 6:9-10)

God has revealed himself by the intimate name of Father. While this implies a father's concern for all our needs (including daily bread, verse 11), it becomes most meaningful in terms of salvation. We who had been prodigals, squandering our Father's inheritance, have been welcomed back to his fellowship with full rights of sonship through the redemptive sacrifice of Christ (Luke 15:11-32). With joy and wonder we receive his mercy and grace by acknowledging God as our Father (Romans

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*On the one hand, the holy life promises rest in the yoke of Christ, for Christ's service does not overtax human strength nor overburden the human spirit. On the other hand, it is a call to serve the Lord in the fullness of heart and life, to devote all of life's energies and resources to the only Master who is called Good.*

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8:15). For those who have experienced redemption, there is always a debt of love to God. There is an awareness that "we are not our own, for we were bought with the price" of Christ's blood (See 1 Corinthians 6:19-20; 1 Peter 1:18-20). Consecration, then, is a service of gratitude to one whose love can never be repaid. In fact, true consecration does not think in terms of measures and limits of love. (Such cold legalistic reasoning does not merit the term love.) It is love answering to love—loving God because God first loved us (1 John 4:19).

One always senses certain commitments to parents that he feels to no one else. But God as Father is in a

class by himself. God is to be compared to none other, for there is no rival that is his equal. There is but one God, and all other things owe their existence to him. We dare not think of God's claims upon us as of no more intrinsic worth than those of other claims upon us. To waver in our allegiance between God and materialism is to be guilty of profaning God's name in the most blatant way. For in doing so we are counting God as common, worthy of no more attention and respect than food and shelter or real estate and stocks.

To hallow God's name means much more than refraining from profanity in our speech. It means realizing God is in a class by himself, so that we regard nothing else as having the kind of claim upon our affections and loyalties as God does. Consecration, then is the hallowing of God's name in all of life. It means that the choices of life are made from the perspective of God's kingdom. It makes "Thy will be done" the highest priority in life.

Many Christians are continually profaning God's name by refusing to acknowledge God's lordship over their entire lives. No wonder so few seem to inherit the full blessings of salvation. Before Israel entered into Canaan they were to *consecrate* (the biblical word translated "sanctify" in KJV and RSV) themselves and prepare to follow the ark of the "Lord of all the earth" (Joshua 3:5, 11, 13). Everything won in battle was to be dedicated to the Lord. Achan, however, saw some things he wanted for himself and consequently was cut off from the promised land (Joshua 7). Many others compromised with the pagan inhabitants of Palestine and also lost their inheritance. (Note the Book of Judges.) Finally, the nation as a whole was driven into exile from the promised land because they failed to dedicate themselves exclusively to the ways of Jehovah.

The exact opposite of Israel was the example of Jesus Christ. From the manger to the cross, his constant motto was "Thy will be done!" (See Hebrews 10:7.) His use of time and his relation to material comforts were determined by his commitment to fulfill the Father's works. He did not even consider his life as his own, but he laid it down in order to accomplish the Father's will. Nor did he object to the shame and suffering which accompanied his death, as if the Father was requiring some unreasonable act on his part. Difficult as the experience of the cross was, he consented to the will of his Father. In his pattern of obedience, Jesus set the example of true consecration. Here, as in all things, we are called to imitate his example.

Most people would agree that God is deserving the full consecration of our lives. But what is the content of the consecration which is acceptable to God? We will examine that question in Part Two of "Living for what matters most," which will appear in the March *Visitor*.

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*Adapted from Everything Necessary: God's Provision for the Holy Life, published by Evangel Publishing House. The author is a member of the Ashland (Ohio) Brethren in Christ Church and is on the faculty of the Ashland Theological Seminary.*



# Why aren't more senior adults being evangelized?

If demographers are correct, the magnitude of the coming "age wave" will be so significant that every social institution will be affected. Ken Dychtwald, noted business and management consultant, believes that "the age wave is going to be of a significance that matches the dawn of the industrial age or the invention of the microchip."<sup>1</sup> This "age wave," as sociologists are now referring to it, describes the fact that America is rapidly aging, and will continue to do so. The statistics are mind-boggling:

- ✓ The number of people in the U.S. over age 65 is now larger than the entire population of Canada.
- ✓ The number of "senior citizens" is growing three times more rapidly than the national population rate.
- ✓ Of every dollar spent for consumer goods in the United States, 41¢ is spent by older adults.
- ✓ Two thirds of all the people who have ever lived to age 65 are alive today.

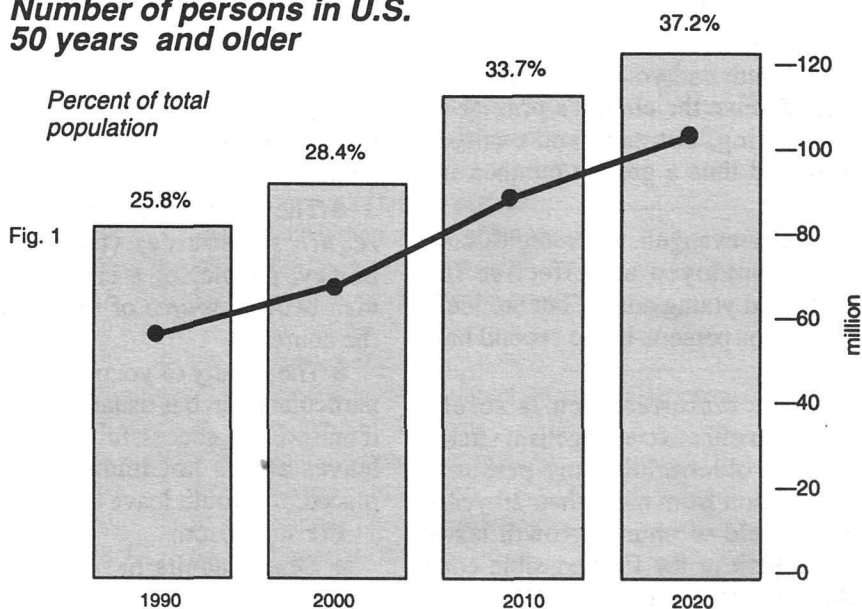
As the number of senior adults in congregations continue to grow and the senior adult population outside the church increases, a most fruitful opportunity for outreach/evangelism is emerging.

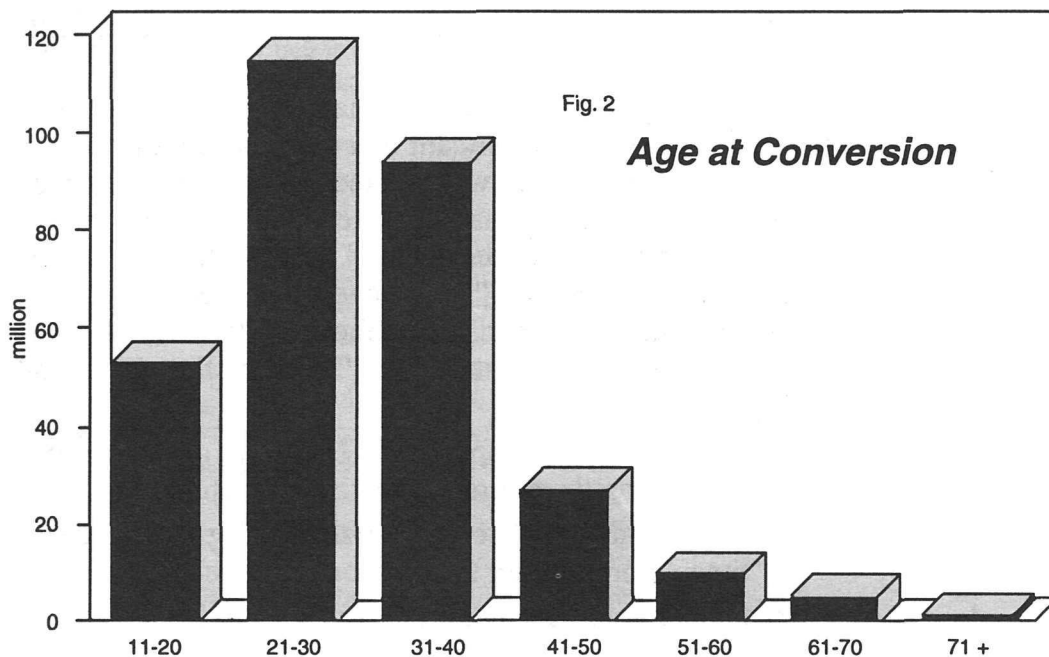
Unfortunately, at the present time, the great majority of churches are unprepared to respond to the aging of America. One might think that because many congregations are already composed of a considerable number and percentage of older

by Win and Charles Arn

Win Arn is President of L.I.F.E. International, a new organization dedicated to helping churches reach senior adults. Charles Arn is editor of *LIFELINE*, a newsletter for senior adult church leaders. Information on L.I.F.E. International and the *LIFELINE* newsletter is available from 1921 So. Myrtle Ave., Monrovia, CA 91016.

**Number of persons in U.S.  
50 years and older**





adults, evangelism and additional growth among this age group would be an easy process. Not true! In fact, we have apparently been unsuccessful for some time in effectively evangelizing older adults. Figure 2 illustrates just one of several studies which indicate that few people who are Christians today came to their faith during their later years.<sup>2</sup>

In looking at this graph, one of three differing conclusions might be drawn:

1) The older a person grows, the more "hardened" or resistant he or she becomes to the gospel, and thus very few people "convert" in their later years.

2) Youth and younger adults typically receive the church's priority in programing, outreach and evangelism, and thus a greater number are reached.

3) The evangelism strategies currently employed are effective for youth and young adults, but are ineffective for persons in the second half of life.

While more research is sorely needed in effective evangelism strategies for older adults, my personal observation from more than 20 years in the field of church growth leads me to believe the first possible conclusion is completely untrue; the sec-

ond is frequently true; the third is almost always true.

Let's look more closely at why more older adults are not being reached and assimilated into local churches in their later years. There are at least three reasons:

**1. The church's outreach emphases have traditionally focused on youth and young adults.** In research conducted in 500 churches, we found that 8 of 10 churches had youth directors (volunteer or paid), but only 1 in 95 had a senior adult director. This over-allocation of staff and dollars for youth deserves a closer analysis of stewardship and "return on investment":

- Only one in ten participants in the average church youth group will be an active member of the same church ten years later.

- The youth department typically *requires* resources (time, effort, money, people) of a church, rather than being a *source* of resources for the church.

- The loyalty of young people to a particular church is usually shallow—if and when a successful youth pastor leaves and is not immediately replaced, the youth leave as well.

In comparison:

- Senior adults have more time available for volunteer activities,

including church ministries.

- Senior adults typically have the largest amount of discretionary funds of any age group, and financially support the causes and institutions they believe in.

- Senior adults tend to be less transient, and stay in the same church for longer periods of time.

Certainly it is important to have an effective youth outreach strategy. Energy needs to be spent on providing an excellent and attractive ministry for young people. But it is equally important to have an effective senior outreach strategy. Churches should emphasize both. Unfortunately, *ageism* (discrimination against older

adults) occurs in many churches, and limits those churches' potential for growth. It is time for a more balanced emphasis.

**2. Outreach does not take into account "windows of receptivity" with senior adults.** Research has shown there are times in people's lives when they tend to be more open to becoming a Christian, and there are times when those same persons tend to be resistant to the gospel. Not only is it good strategy to focus evangelism activity on people who are *receptive*, it is a solid biblical approach that Christ himself modeled. The seed sown on good soil, said Jesus, is the person who both hears and understands the message.<sup>3</sup> He was talking about those people who were receptive. In sending out the seventy, Jesus told his followers to shake the dust from their feet of the towns that would not accept them, and go to those places that welcomed them—those who were receptive.<sup>4</sup>

When are these periods of receptivity in the lives of senior adults? They usually occur when people experience a change or transition in some area of their life. The Seniors Stress Scale provides a list and hierarchy of common transitions in the lives of senior adults. It is these times of change in lifestyle that commonly

precipitate a period of spiritual receptivity and openness to the gospel.

Effective evangelism for senior adults follows Christ's command to "turn your eyes to the fields that are ripe [receptive] unto harvest."<sup>5</sup>

**3. Most senior adult programs do not provide an adequate number or diversity of options for seniors to become involved.** It is critical to understand that senior adults are not one homogeneous group. They have different interests, lifestyles, concerns, needs, self-images.

Again and again we hear newly retired persons say, "I don't want to be part of that group of old people" (referring to the present senior adult group). Just as one youth group is obviously inadequate for ministry and outreach to "youth" from junior high to college, one senior group is inadequate for ministry and outreach to "seniors" from 55 years old to 95 (or beyond). The answer? Start new groups! We see three, four, or more senior groups in churches with an effective senior ministry. Each group is different, with each reaching a different piece of the senior mosaic.

One of the best approaches to starting new groups for persons over age

55 is based on *lifestyle* (rather than age level.) One effective senior adult ministry we know of has their programming broken into three categories. There are outreach and ministry activities for the "go-go" seniors, others for the "slo-go" seniors, and still others for the "no-go" seniors. Churches with only one senior group will be ineffective in reaching the diverse number of seniors outside the church.

#### **An evangelism strategy for senior adults**

As seen earlier, research reveals a dramatic fall off in Christian conversions among older adults. We have suggested several reasons why this is so. The remainder of this article presents a new approach to evangelism strategy for persons 55 years and older. Church leaders who implement these new paradigms of outreach will see significant increase in their results and harvest. The strategies are most easily seen in the grid on the next page.

The first column lists characteristics of decision-making common among older adults. Understanding these characteristics is important because when older adults decide to

make a Christian commitment and/or join a church, they will have done so as a result of one or more of these reasons. The second column suggests strategies for effective evangelism of older adults based on each characteristic of their decision-making process.

Many of these guidelines are enlarged upon in the new book, *Preparing for The Age Wave* (Baker Books, Win and Charles Arn, 1993) that will soon be published. In the space of this brief article, here are just a few comments on the above evangelism guidelines. (The numbers preceding the comments below refer to the corresponding numbers in the grid.)

**1 and 2.** Research indicates that 75 percent—90 percent of the people who are today active church members came to Christ and their faith through the influence of a friend, neighbor, or relative. The New Testament itself frequently describes this evangelistic strategy (see the Greek word *oikos*, meaning "household") as a reason for the explosive growth of the first century church. Outreach strategies to older adults must build on this proven principle. Seniors should be helped to identify friends, neighbors, and relatives in their own

Fig. 3.

#### **Arn Senior Stress Scale**

Adult Age Life Event		Rank	Adult Age Life Event		Rank
1.	Death of a spouse .....	100	19.	Difficulty getting medical insurance .....	36
2.	Divorce .....	73	20.	Change in number of arguments with spouse ...	35
3.	Move to nursing home .....	70	21.	Mortgage over \$50,000 .....	31
4.	Marital separation .....	65	22.	Foreclosure of mortgage or loan .....	30
5.	Death of a close family member .....	63	23.	Feelings of not being needed .....	29
6.	Major physical problems .....	53	24.	Feelings of lack of purpose .....	28
7.	Marriage/remarriage .....	50	25.	Outstanding personal achievement .....	28
8.	Realizing one has no plans/dreams .....	47	26.	Wife begins or stops work .....	26
9.	Financial loss of retirement money .....	47	27.	Significantly decreased contact with children/friends .....	25
10.	Forced early retirement .....	46	28.	Revision of personal habits .....	24
11.	Unable to maintain driver's license .....	45	29.	Significantly less contact with support groups ...	24
12.	Marital reconciliation .....	45	30.	Trouble with the boss .....	23
13.	Retirement .....	45	31.	Minor physical problems .....	20
14.	Spouse confined to retirement home .....	45	32.	Change in recreation .....	19
15.	Change of health of family member .....	44	33.	Change in church activities .....	19
16.	Gaining a new family member .....	39	34.	Change in social activities .....	18
17.	Change in financial state .....	38	35.	Mortgage or loan less than \$50,000 .....	17
18.	Death of a close friend .....	37			



circle of influence who are outside of an active Christian faith and church membership. Then, as special events are planned and groups started which are designed to invite a friend, this "networking" process grows and senior adults reach out to newcomers.

**3 and 4.** Seniors generally decide to "buy" after they have had time to

consider the implications, the costs, and the rewards. This is particularly true for decisions that imply a significant change in lifestyle, such as a Christian commitment or church membership would do. For this reason, a manipulative approach or hard-sell style of evangelism is guaranteed to repel prospective seniors. In contrast, an effective strategy will pre-

sent the gospel in a variety of ways and times, allowing seniors to develop an understanding of the meaning and implications of their possible decision. This approach to evangelism is supported in a study of 50 persons who made a Christian commitment and remained active in their church, compared with a similar number who dropped out within the year. The "actives" had been exposed to the Christian message an average of 5.8 different times prior to their decision. The average "drop out" had heard the Christian message only 2.1 times.<sup>6</sup> The conclusion is that effective evangelism for senior adults is not a "spiritual scalp hunting expedition" on the first contact. Rather, it is a caring, constant, and consistent exposure of the Christian faith, Christian convictions, and Christian people.

**5 and 6.** Seniors have lived a long time. Those who have lived it outside an active Christian faith have faced a life's worth of issues and obstacles. In their own mind, they are survivors. For them to consider a change in lifestyle from what has gotten them this far, the *benefit* must be significant and tangible. One of the best exercises a senior adult planning group could do is develop a list of *unique* benefits to older adults who become Christians and church members. And then highlight one or more of those benefits every time seniors are together. Build an awareness that life in the Christian faith community is more rewarding than life without.

**7 and 8.** Television has raised the expectations people have of receiving quality products and services. This affects the church as well. Low quality programs, music, speakers, or facilities could pass in churches 30 years ago. Today, people know they have choices, and they will go elsewhere if not satisfied. This is particularly true for older adults who have little patience for people or organizations who are wasting their time. As a result, first impressions of your church and programming are important—from publicity, to room decor, to program, to follow-up. Strive for excellence and quality. Newcomers

How Seniors Decide	Appropriate Evangelism Strategy
Rely on people they trust	<ol style="list-style-type: none"> <li>1. Use existing networks of relationships</li> <li>2. Plan friendship-building events</li> </ol>
Resist "hard sell"	<ol style="list-style-type: none"> <li>3. Emphasize "relational" style rather than "confrontational"</li> <li>4. Provide multiple exposures to the gospel message (i.e., books, sermons, Bible study, etc.)</li> </ol>
Must clearly understand the benefits	<ol style="list-style-type: none"> <li>5. Message relevant to senior life issues</li> <li>6. Identify and communicate the attractive qualities of faith and community</li> </ol>
Require assurance of quality	<ol style="list-style-type: none"> <li>7. Evaluate and improve quality of meetings and printed material</li> <li>8. Be sure time spent in senior activities is meaningful, not superficial</li> </ol>
Resist dramatic change in lifestyle	<ol style="list-style-type: none"> <li>9. Focus on Christian formation and discipleship</li> <li>10. Create small groups open to nonmembers</li> </ol>
Value peer recommendations and involvement	<ol style="list-style-type: none"> <li>11. Present role models</li> <li>12. Use seniors to evangelize seniors</li> </ol>
Decision is based on "need" rather than "want"	<ol style="list-style-type: none"> <li>13. Create ministry teams to people with special needs</li> <li>14. Show how faith meets needs seniors face</li> </ol>

will be comparing you with all the other options for their valuable time.

**9 and 10.** In interviewing individuals and groups of senior adults, we noticed an interesting commonality. Older adults resist changes in lifestyle. They prefer the known to the unknown; the status quo to change. While dramatic changes are inevitable in later years (i.e. loss of spouse, change in health, living accommodations, etc.) seniors resist change as long as possible. As a result, evangelism strategy for older adults should be seen as a "process," not an "event." Evangelism that demands an immediate decision will be less effective than evangelism which leads a person to a gradual Christian commitment. Involving unchurched seniors in small groups or special classes of interest will help them develop new relationships. As friendships grow with other Christians, their openness to spiritually relating with these people will also grow. Put simply, an evangelism strategy that involves many "baby steps" will be more effective than one requiring one big "giant step."

**11 and 12.** One important factor in a senior adult's decision to do something new or different (i.e., join a church) will be how other persons "like them" have assessed the same situation and responded. Using books, videos, or live presentations by role models (well known Christian seniors) can help. Having older adult church members share what Christ and the church means in their lives is another excellent approach.

**13 and 14.** People who have lived much of their life without Christian faith will need a compelling reason to change. As a result, a felt need in a senior adult's life is a particularly crucial "window of opportunity" in which to respond. The more needs a person who is outside of Christ can see are "meetable" within the Christian community, the more inclined he or she will be to respond. The need may be as serious as the loss of a loved one or discovery of a serious medical problem. Or it may be as simple as transportation to the grocery store or companionship on a

*Not only will your church's vitality and spirit take a giant step forward... these new Christian older adults will have a contagious effect in other areas of church life. And your entire church will benefit.*

lonely evening. Christ and his church meets needs. And all people have needs. A key to effective evangelism of seniors is to bring those two things together.

### Conclusion

In discussing some important reasons for lack of effective evangelism of older adults, we have (we hope) stimulated your thinking in new ways. The real issue we are concerned with is *people*, and how to bring these people into a life-changing relationship with the living God. For many senior adults it may be their last opportunity.

The issue was clarified for me in the video *Live Long and Love It*. A recently retired person related his own personal story:

"When I retired, I entered the most difficult time of my entire life. Then a year or so after my retirement my neighbor, who was also retired, made an intentional effort to be my friend. He was kind and caring and I soon found myself trusting him.

My friend belonged to a support group for retired people which met at a church. He invited me to attend. Although I had serious misgivings about church and Christians, I went. It wasn't at all what I expected. I found

a group of people who also were struggling with the difficulties of retirement; and despite my being a virtual outsider, they accepted me. They offered me "no strings attached" love and support at a time when I needed it most. Well, today I'm no longer an outsider. God is real in my life . . . and my only regret is that I didn't find out about his love sooner."

To catch the "age wave" will demand new priorities and new strategies for the church. But the results will be senior adults in your community reached in significant new numbers. And experience indicates that not only will the church's vitality and spirit take a giant step forward, these new Christian older adults will have a contagious effect in other areas of church life. And your entire church will benefit.

<sup>1</sup>Michael Maren. "Catch the Age Wave" in *Success*, October 1991, p. 54.

<sup>2</sup>Arnel Motz. *Reclaiming a Nation*. Winnipeg: Trinity Western Press, 1990, p. 163.

<sup>3</sup>Mt. 13:23.

<sup>4</sup>Mt. 10:14.

<sup>5</sup>Jn. 4:35.

<sup>6</sup>Arn, Win and Charles. *The Master's Plan for Making Disciples*. (Pasadena: Church Growth Press, 1982), p. 118.

## Sexual abuse conference set for March in Illinois

"Breaking Silence, Bringing Hope II—Facing Sexual Abuse and Family Violence" is a conference scheduled for March 5-6, 1993, at the Normal (Ill.) Mennonite Church. Sessions are designed for victims, survivors, friends, pastors, and caregivers.

Featured speaker will be Carolyn Holderread Heggen, author, psychotherapist and professor from Albuquerque, N.M. The conference will include workshops, sharing by survivors, worship, and optional discussion groups. Registration forms are available from MCC Great Lakes, Box 82, Kidron, OH 44636; telephone (216) 857-7721. ■

# Trauma and triumph in Mozambique

by Jack McClane

A skeletal boy lies in the hot sand of the refugee reception center, too weak to move, to speak, even to cry. Like so many others he is all but beyond hope. Scenes of horror multi-

ply beyond imagination. The United Nations High Commissioner for Refugees estimates that three million people are in danger of starvation, according to United Nations esti-

mates. No one can say how many people are dying, but a recent survey of refugee camps suggests a figure of over 1,500 per month. Hundreds more are likely dying in the bush and in villages surrounding the major cities. There the human catastrophe remains unknown because these areas, under the control of guerrilla forces, cannot be reached by outsiders. Sixteen years of civil war have killed one million people, displaced or driven abroad nearly 2.5 million people, and another 2 million are in refugee camps in Mozambique being cared for by the government and outside relief organizations.

What the war has not destroyed, the "drought of the century" has dried up. Water is contaminated, and in Beira alone (the administrative center of the Brethren in Christ Church) more than 4,000 cases of cholera have been reported. It is anyone's guess what goes unreported. Contagious diseases, with HIV/AIDS heading the list, threaten to further unravel the very fabric of Mozambican society. According to the international Human Suffering Index (HSI), Mozambique has higher levels of suffering than any other country in the world. It has climbed from ninth place in 1980 to first place in 1992, higher even than that of Somalia, Sudan, or Bosnia-Herzegovina.

One MCC worker in Mozambique reports that in an area just 40 miles





from him, 15,000 people lost their homes, their crops, and all their belongings in just one weekend of brutal fighting. Just six months ago, while ministering in Mozambique for a brief period of time, we were gripped by suffering and death in our own consciousness as we listened to the distant guns of war during the night hours.

Sleepless nights became routine following visits to the most crowded living conditions we have ever witnessed. During interviews with government and relief workers in a nearby refugee camp, hungry children embraced us at our knees, and scantily clad people could not mask the look of hunger and hurt, disease and despair.

We expected nights of tears as we returned to our sleeping quarters, having spent evenings in leadership training with our Brethren in Christ pastors and their wives. Never have we witnessed such hunger for training or such an insatiable thirst for the truth of God's Word. Evening lectures ended with seasons of prayer and thanksgiving and then pastors' wives would press their nursing babies into our arms, requesting prayers for healing.

Not all tears were those of sorrow. Some were of gratitude, for we heard stories of miraculous deliverance from prison, persecution, sin, and slavery. Praise to God welled up in our hearts as we went over the records of the church noting that average attendance on Sunday mornings was 15,000 in 1989, 24,000 in 1990, and 31,000 in 1991, and the growth goes on. There is triumph within this context of tragedy.

If you had been the one sitting in the small church offices on the second story of a bombed out building with the street noises flowing through the open windows and perspiration running down your back because of the sultry heat, what would your questions have been? Let me share with you what some of ours were. We wanted to know what the pastors and leaders were preaching. What were the dominant themes and passages of Scriptures most frequently used?

What training was available for the almost 200 pastors now assigned? How did they support financially the growth of the church? What did these good and godly church leaders need or want from us? Let me give you some of the answers we found.

#### **What is the message being preached in Mozambique?**

That question was put to the treasurer of the church, Rev. Manuel Mancheze, one of our most effective evangelists and church planters. He replied, "When we preach in the refugee centers or densely populated residential areas, we say to the people, 'You are a suffering people. You don't have food to eat, clothes to wear, or medicine for your illnesses and pain. Many of you have had your homes and villages burned to the ground, family members and relatives brutally murdered, and you have escaped with only your life. The civil war has been going on for 16 years and no one knows when it will end. The rains don't come and you are without hope. Furthermore, you are going to die. You will go from a life of suffering to an eternal existence of even greater suffering, one without end. But there is a God who loves you and he has made a way for you to live forever in his glorious presence where there will be no more tears or sorrow or death. Jesus, God's own Son, is the provision and if you will come the Jesus way, you have the promise of eternal life. How many of you want Jesus?'"

He went on to say, "People are invited to the front to confess their sins, receive Christ as Savior by faith, be baptized, walk in obedience to the Scriptures and become part of the worshiping and serving congregation of believers." Evidence of this surrounded us as we ministered in the churches. We joined them in song and praise, observed the intensity of training sessions and listened to them pray for one another.

#### **What training is available for pastors?**

This constituted our greatest frustration. There wasn't any. We came to

realize anew the teaching value of the great music of the church. We sang praise choruses with them, some known to us and others new. Some were sung in Portuguese and others in dialects, but all seemed animated and God-glorifying. The mood of the services would then change as they began to sing the great hymns of the church. There were no hymnals nor did there seem to be any need of them. They sang all of the stanzas by memory with unbounded joy. After a few nights we began to realize that almost all of the hymns were about heaven or Calvary. We began to understand what we had read of the great Wesley revivals of England. It is said that John Wesley preached the doctrine of perfect love but Charles Wesley sang the truth into the hearts of the people. We saw that happening in Mozambique. Much of what our dear fellow believers in Mozambique have learned of the great doctrines of the Scriptures they learned through the music of the church. There was one gospel song which they sang in every service.

*What can wash away my sins?*

*Nothing but the blood of Jesus;*

*What can make me whole again? Nothing but the blood of Jesus.*

*Oh precious is the flow that makes me white as snow,  
No other fount I know, nothing but the blood of Jesus.*

That is good doctrine and sound gospel. Sermons are not always remembered but melody remains in the heart and repeats the text of the song over and over. Praise choruses express the style and thought of a period in time, but hymns transcend the generations.

#### **How are new churches funded?**

On Sunday morning just before our last service, I asked the president of the church, Rev. Agostinho Xavier, if there was anything I could do in the course of the sermon to help him and encourage the people as they followed his leadership. He responded by asking me to challenge the people to be more generous in giving their

tithes and their offerings. I wished I hadn't asked. Did I have the courage to ask people to be generous when I had seen them harvesting rice in the fields by picking one stalk at a time and putting the few mature kernels in a little plastic cup?

How do you hide the depth of your emotion when you have seen an entire congregation filing toward the front placing their offering in a woven basket? In one service the offering plate filled up four times. My wife and I cried. I did inquire as to the use of the offerings. We were told that as the church grows, offerings increase. (We understand that simple equation.) As new churches are born, however, new obligations are assumed. (We understand that simple equation, too.) As the fellowship of believers increases in a given locale, they construct their own church building, likely of mud, sticks and stones and with a cross on the top and inside a few decorations made of paper maché and a soda can or two. The offerings support the operation of these local churches and the many journeys of the church leaders as they travel through the entire nation visiting Brethren in Christ churches in every state. Financial records show that pastors receive approximately \$25.00 a month. New pastors are appointed by selecting the most capable layman in the established church nearest to the one most recently planted.

### What was needed most?

Naturally we wanted to know what was most needed that we as a mission could do? We had our response at the close of our last service. On that beautiful Sunday morning, the president of the church turned to us and said, "We ask for none of the riches of your country. We only ask that you give us what's in your heart. Please come and teach us, for we know so little." We were sorely tempted simply to stay, but Mozambique is only one of the 18 countries where Brethren in Christ World Missions is proclaiming the glorious gospel of the cross and training pastors to lift high the standard of truth.

### What can we do for our fellow believers in Mozambique?

Let me suggest four things:

**1. Build A Bible school.** The government has donated to the Brethren in Christ Church in Mozambique a sizable piece of land in the city of Beira (the second largest city) to be used for the construction of an administrative center and Bible school. The land is ideally located in the buffer zone between the city and the surrounding residential area and across the street from the open market. With the rapid growth of congregations and church buildings, the national church is unable to accumulate the necessary funds for this construction. For \$18,000 a small Bible institute with classrooms, offices and bathrooms can be built. It thrills me to be able to tell you that these funds have already been given by Brethren in Christ people, and construction is soon to begin.

**2. Provide Bible study books.** Some have defined education as reading the right material with understanding and being able to recall the material when needed. The pastors in Mozambique have no books, no study materials, not even a concordance. Books are expensive and the little income they have is used for basic survival.

We have been able to put together a basic library in Portuguese, the national language, which we believe will enable each of the 200 pastors to better nurture the church:

A study Bible—the *Thompson Chain Reference Bible*

A reference volume—*Haley's Bible Handbook*

A volume on the doctrine of salvation—*In the Image of Christ*, by Knight

A volume for personal growth—*The Disciplined Life*, by Taylor

A book on the Christian family—*The Two Shall Be One*, by a Brazilian author.

By buying in large quantities from Brazilian publishing companies, where Portuguese is the medium, we can purchase a set for each pastor and ship it to Mozambique for only \$40. What an exciting project for your Sunday school class, home Bible

study group, a Sunday night offering at your church, or perhaps a project for your family!

**3. Provide seminary training in Brazil.** We propose sending a qualified couple from Mozambique to the OMS International Seminary in Brazil for training as a Bible school professor. The caliber of instruction is high, the culture is similar, the language is the same, and the doctrinal and ministry perspectives are in harmony with the Brethren in Christ. Such training is needful to conserve the excellent growth of the church and teach it to walk in the ways of our Lord. Funding the cost of such training would be a worthy and exciting project for a church in North America.

**4. Send a missionary couple.** With a Bible school soon to be constructed, some basic study materials in the hands of our pastors, a Brethren in Christ person should be there to teach! We are calling for a young couple with seminary training, an understanding of curriculum development, at least three years in the pastorate yet young enough that there will be good facility in language acquisition and acculturation and still have many years for ministry. This family must be able to maintain emotional stability while surrounded by disease and despair. They must be people deeply moved with compassion yet able to maintain a focus on long-term priorities. They must be willing to be loved and to be touched as well as to love and to give. There is little time to contemplate. We must respond and keep in step with the moving of God's Spirit. Is there anyone out there who will say yes?

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Jack McClane is Executive Director of Brethren in Christ World Missions.



# Give us this day our daily bread...

by Winifred Worman

How often have we prayed this sentence in the Lord's prayer, each of us with a mental image of *daily bread*. In the past several months these words have taken on new meaning for me.

As I look out my window each morning, I see ox carts pulled by two or four oxen scattered over the hospital grounds. Their owners or small herd boys accompany them and sit on the ground or stand in small groups while they wait. Wait for . . . their daily bread (in this culture it is maize/corn).

In the normal flow of events, the months of May through September are a time of relative inactivity in a Zambian farmer's life. The harvest is in, it is wintertime and life is definitely leisurely. But this year has been different! Rainfall was scarce during 1991-1992 rainy season and crops failed. Consequently, the farmer who was accustomed to growing enough maize, ground nuts, and beans to feed his family, with some left over to sell for cash, now has nothing.

The Western world has responded with donations of maize, the staple food, and Macha Hospital has become a major distribution center for Southern Province. Staff members assist in coordination of supplying depots in the area.

Can any good thing come out of drought and famine? Because of the outpouring of gifts from the rest of the world and because Zambia is not in the midst of a war zone, severe malnutrition has been prevented. There are children admitted to the hospital with malnutrition but this situation has occurred each year and for reasons other than poor crops. In general, the Program to Prevent Malnutrition has been a successful one.

One of the pastors from a nearby village church related how he had used a text from the Old Testament for his Sunday morning sermon to remind his congregation how God

had provided for the children of Israel in times of need. The pastor encouraged them that God was still all powerful and was concerned about each of them during this crisis. The next day he received word that the Brethren in Christ Church in America was responding to that need by sending funds to assist in famine relief. When he receives his monthly share of maize and beans, he expresses gratitude for how God has used believers in a faraway land to respond to human need in Zambia. A real cause for renewed faith.

Community projects are also being completed because of a program set in place by the Ministry of Health and the Ministry of Agriculture. When maize is available through donations to local areas, able-bodied family members participate in community work projects as "payment" for maize. As a result, village roads and paths are being repaired, classrooms are being refurbished, wells are being dug, bricks are being made for new classrooms and clinics, earthen dams are being constructed. A sense of accomplishment abounds among these workers and has provided some community spirit.

Efforts have been made for local pastors to use opportunities for gospel messages when people gather to collect their maize at depots. A number of pastors have reported such services.

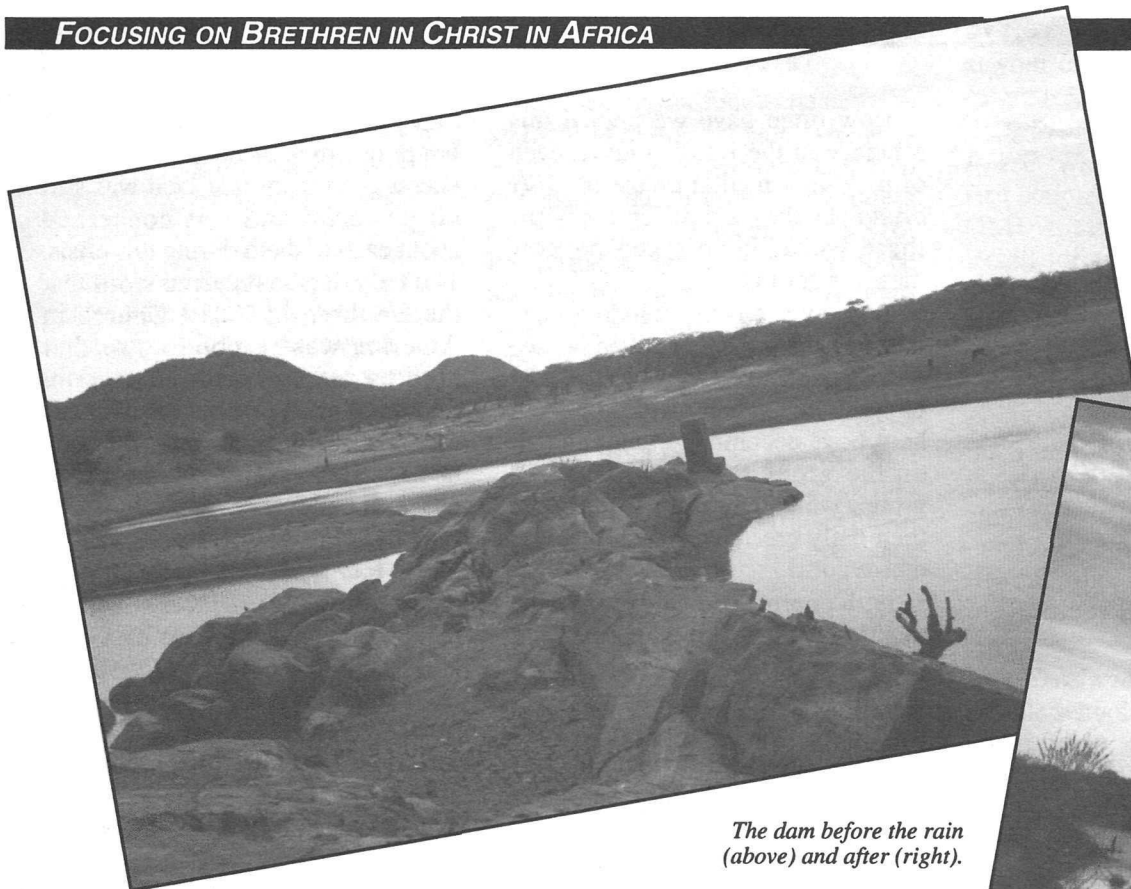
The time is approaching for the rainy season to begin. Village church members are praying for abundant rains and good harvests. Seeds for maize, ground nuts and sugar beans are being given to community farmers. There is a sense of expectancy... waiting . . . and yet, there is the knowledge that whatever the next few months bring, there is thanksgiving for the way God has supplied "our daily bread" in this year of drought and famine.

"To God be the glory; great things he hath done."

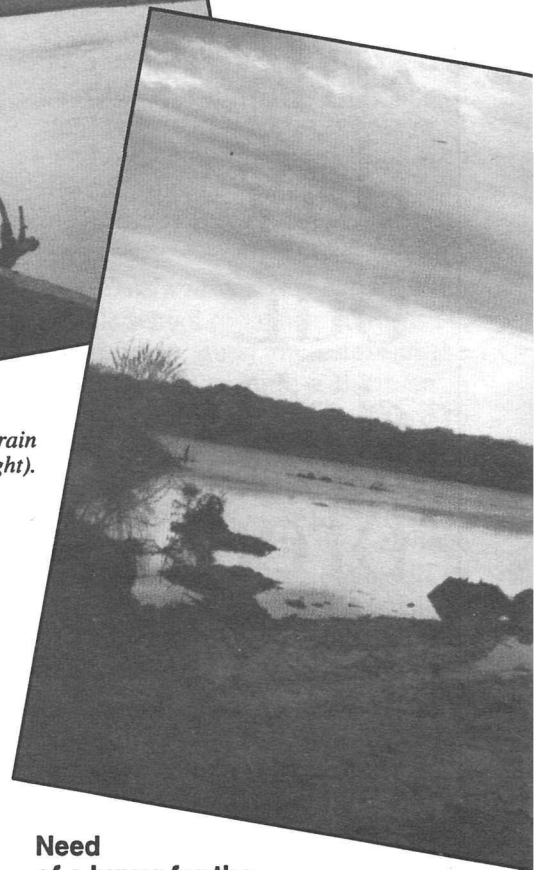
*Bob and Winnie Worman first served in Africa in the 1960s, and are in their third year of their present assignment at Macha Mission Hospital in Zambia. Bob is a surgeon; Winnie is a nurse.*



# No no



*The dam before the rain  
(above) and after (right).*



Lord, can you answer our prayers today?

Lord, how long are you going to let your people suffer?

Lord, the land is dry. You know people and animals need water. You know that some people are walking 20 or more kilometers just to get water to drink.

Lord, the people are hungry. You know many people eat only once a day. The children are hungry. It is hard for them to attend school.

Lord, you know the economic situation is bad. The price of food seems to rise every day.

Lord, we know you are in control, but your people are suffering.

Lord, are you trying to teach us something? If you are, may we keep our hearts open.

Yes, Lord, we believe you are going to send the rains. We thank you for the showers we have received the last two weeks.

It was the second of November. The day started out as normal. It did

look dreary. It has been like that before. The ambulance driver, one of the farm workers and I left for Bulawayo at 6:00 a.m. It was our day for business and clinic shopping.

## **No money causes overdraft**

Lord, you know our struggles over not being paid the past four months by the government. You know that Mr. Bhebhe, the coordinator for the clinics and hospitals has been to the Provincial Medical Department several times to talk about the non-payments.

Lord, please grant our request that the payments will come soon.

I went to the PMD's office on another matter. As I was leaving, I saw Mr. Bhebhe. He was waiting to go in to talk to the medical director. He asked me to go along with him. We presented our problem to him. He couldn't believe that we had not been paid for four months. He called the people responsible for processing the papers. He told them to get on the matter right away.

Thank you Lord; we believe the money will soon be here.

## **Need of a buyer for the old ambulance**

Lord, our new ambulance has arrived. We need to sell the old one at a reasonable price. We need that money to build a much needed staff house.

Lord, you know the prices of building materials are very high. We need to find a company with reasonable prices.

Thank you, Lord, for sending me to Mr. Matazi. He was very helpful. I will now wait for the estimates.

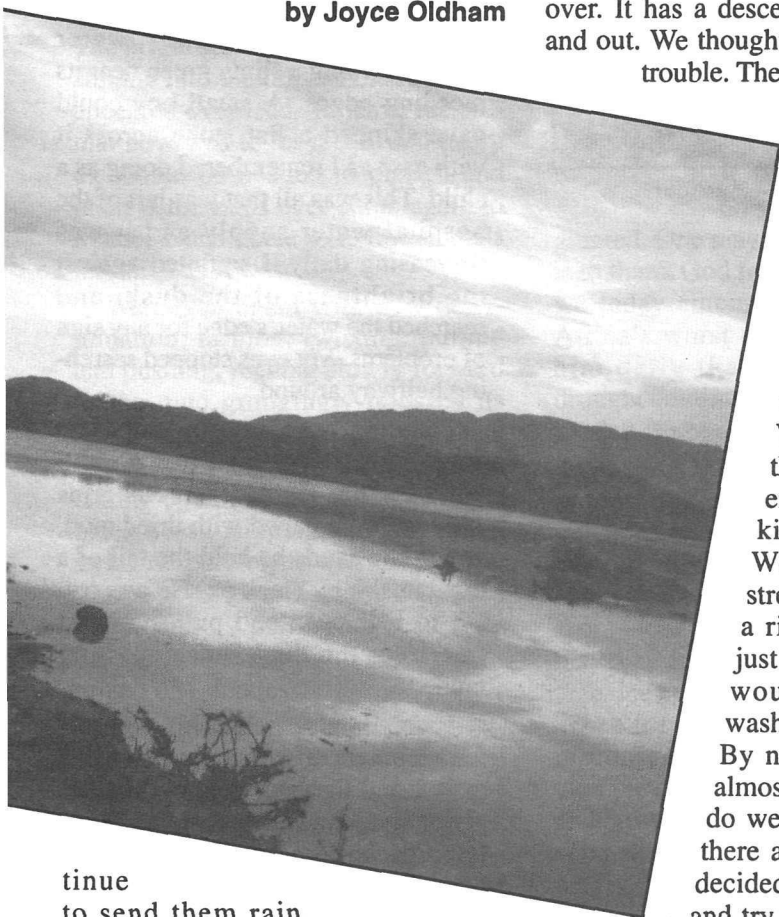
Thank you, Lord, for helping us take care of all these matters. We had our shopping done and were ready to leave town by 3:15 p.m.

Thank you, Lord, for the rain that Bulawayo received today. Please con-

*Joyce Oldham, from the Springhope Brethren in Christ Church, is Sister-in-Charge at the Wanezi Hospital in Zimbabwe.*

# water, life

by Joyce Oldham



buckets and buckets. Thank you, Lord. The road is almost invisible for the pouring rain. We will soon be at the Wanezi turnoff. As we crossed the Wanezi River it was flowing over. We came to a low spot in the road. The water was flowing across the road. It had to be at least a foot high. When we reached the Wanezi turnoff, the water was flowing across the road. The water could not run off fast enough. Then there was a tree partly covering the road! We decided not to try this way. There is a gulley to cross over. It has a descent down and up and out. We thought we would have trouble. There is another way to go.

This was rough going too. It was still continuing to rain heavily. The water was covering the road the whole way. We are now on the Mission property; with only 2 kilometers to go. We came to a stream, that is now a river! There was just no crossing. We would have been washed downstream. By now the rain has almost stopped. What do we do? We waited there awhile. Then we decided to turn around and try the other way. I knew the other gulley

was cemented. I trusted going over that better than one that was not cemented. We stopped at Roger Sibanda's village, which is on the mission. The Siband Dam was full. The Sibandas had received some damage to the roof of one house. Then we proceeded back the way we had come.

As we reached Shamba School, we found the whole western side of the roof was blown off. We proceeded to Gwabasikana. Needless to say, it was overflowing and no way to get

through. It was now 6:15 p.m. I'd only eaten a scone, piece of bread, drank a cup of tea and a soda since 6:00 a.m.

We are tired and hungry. We went back to Shamba School. Three teachers now live at Shamba. They gave us a pot. We made *sadza* and had bread and tea. We can hear the roar of the water. After several hours we could tell it was lessening. At 8:15 p.m. we try again. The water is down and I'm halfway down in the gulley. I see a tree is partly across the road on the other side. I knew now we had no chance of getting up the other side. Now, how do we get back up out of this gulley? The silt and sand are thick. As I try to back up, we are spinning, it is worse than snow. We made progress and got back up and out. The thing that saved us was the heavy load of supplies in the back of the truck. The weight was to our benefit.

We decided to go back to our first route. The stream is now down. But there is only one problem. The water has washed up so much silt and sand that we can't get through to the stream bed. We discovered that it was cemented. I've crossed this point many times and know that it is just sand. Mr. Ndlovu, the ambulance driver, takes off his shoes and socks and walks across to be sure that the river bed is all right.

We decided to go back to the Sibandas' village and ask for shovels. They gave us two shovels and an axe. We shoveled the sand away until we were able to cross.

We finally arrived at the mission at 9:30 p.m. We knew the dams had to be full. It was good to hear that they were. It only took a little over one hour to do all this. This was so amazing and almost unbelievable.

Yes, thank you, Lord, for your protection this day. Thank you for the rain.

Remember, Lord, there are still areas that have not received rain. The people continue to suffer. Please, Lord, be as gracious to them as you were to us.

Amen.

tinue  
to send them rain.  
Please, Lord, give us rain at Wanezi.

As we proceeded, we went through some heavy rains at times. When we made the turn at Mbalabala, it appeared dry.

Lord, where is the rain? The dams are getting dry. We are pumping water from the borehole. How long can that last with over 600 people using it?

Lord, we don't mean to complain. Earlier we told you, you know your people are suffering. Help us to be patient.

Now, we are at Shamba Mountain. Lord, you are sending the rains by

# We live in the drought- stricken country of Zimbabwe

by Gordon and Shelley Bartel

As I walked over the breast of the dam the sun was already setting, turning the sky a brilliant red and bathing the countryside in an eery pink dimension. I turned to gaze and take in the scene before me, a dry and barren land with stunted, leafless trees surrounding a shallow basin of cracked and sun-baked mud, an occasional rock breaking through its surface. In the center of the crater was a small alcove of brown, muddy water already turning a slimy green near its receding edges. A small boy could have skipped a flat stone across it with ease as I remembered doing as a child. This was all that was left of the hospital water supply and it was decreasing daily. I squinted against the brightness of the dusk, and searched the water's edge for any sign of problems. My eyes stopped searching halfway around.

Standing knee-deep in water and thick, grey, sticky mud was a small boy of about eight years. His arms and legs were caked with dried mud, and in his hands he held the tail of a big, but skinny black ox. He was trying to half push and pull the beast free from the thick, encompassing mud.

I stood and watched his progress for a moment or so, but could see that the ox and the boy were both spent, giving in to the hopeless situation. As I approached I asked the boy if this was his ox. "Ayi," he said. "Is there anyone else to help pull?" He shook his head.

The ox was facing out of the water, but its hind quarters were completely submerged in the sticky mud, the more it struggled the deeper it sank. Now it lay exhausted from its efforts, slowly awaiting its inevitable death. I grabbed firmly with both hands its long horns and gave a good hard tug. It seemed that it might come free with some work. Seeing my effort the boy quickly splashed back into the water and began to dig the heavy mud from around its back legs, putting them into a position that would enable the



ox to help as we pulled. With me pulling the head and the small boy pulling the hind quarter by the tail, we tried to move it forward and slide its back onto dry ground.

After 10 minutes of exhausting work we had moved the animal four inches—only two more feet to go. While I caught my breath, the boy continued to dig out more mud and again align the back legs of the beast. The brightness of the setting sun was sinking into the hills as the first stars appeared overhead. To leave the animal now was to let it die, and every ox would be needed to plough and plant if the rains ever came again to Matebeleland; there were few animals left alive as it was.

We began again with new determination, turning, twisting, pulling and pushing, inching slowly forward as the mud grudgingly released its death grip on the animal. I could feel the skin on my hands burning and tearing open as I wrestled this huge, black beast, slipping and stumbling, trying desperately to win its freedom. At one point I was not sure if I would kill it first by pulling its head right off rather than saving it, but we continued on relentlessly.

One hour later we all lay exhausted, the boy, me and the ox, free from the mud's grimy grip. We had fought the battle and won . . . this time.

We live in the drought stricken country of Zimbabwe, Matebeleland South. There is no grass or anything much green; the sand spreads endlessly amongst the stunted trees, where the cattle die by the thousands and rivers cease to exist as the people dig deeper and deeper into their sandy bottoms to reach water. One in five people suffer from Acquired Immune Deficiency Syndrome. The weak and sick soon die as they do not have the strength to wait out the drought, and the people place their last hope in the spring rains that may never come!

It's a sharp contrast to our homeland of British Columbia and all the bounty that one takes very much for

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exist. . . .**

granted. One may wonder what there is to thank God for living in Zimbabwe today amongst one of southern Africa's worst droughts. We thank him daily that even though the drought continues, we live in a country that is not at war.

Despite the relief efforts being made in Zimbabwe—the water pipelines and numerous dams being built to supply a continuous source of water, the millions of dollars being spent—our prayer for the people is that they realize aside from all that man does, only God can make it rain. When the dams are finished and the pipelines built and all is done, maybe then they will see that only our great and powerful God can bring the rains and to him they must turn. This is our prayer.

We are both doing well at Mtshabezi as there never seems to be a shortage of work although the tasks may differ. Shelley is very busy at the hospital working in the lab, handing out food-aid and evangelism literature, and with her new position as an ultrasound technician. I manage to keep busy also, not at any specific job, but at any and everything that comes along. Opportunities are always there.

The evangelism material that we distribute continues to be accepted and disappears faster than we can provide it. All admitted patients receive a

small package with a Gospel or two, related workbook, various tracts, one of which speaks on AIDS from the biblical standpoint. These materials are used as reference in chapel times and are followed up by the chaplain or if possible one of the mission staff. Some are finding the Lord. Aside from this we have a number of racks of additional material. I also started taking stacks of Gospels out on ambulance calls and am amazed of the sincere response that I continue to receive. Currently our supplies have been exhausted, along with our financial resources; it may take some time before we can continue.

The boy I told you about fought hard to save his ox for good reason. When the rains come, any and every animal strong enough will be required for plowing and planting. The unfortunate part is that most animals have already died, and we are deluged with requests to plow people's fields. Our poor farm tractor is in such sad shape that it has more wire holding it together than some of our fences. A good-conditioned tractor to aid us became a real prayer concern and was answered recently by a man in Pennsylvania, who donated a new tractor to our farm in order to help us aid the Ndebele people in recovering from the drought. We expect it to arrive shortly and will put it into use immediately 24 hours a day in order to help as many people as possible.

It's been hard for us to ask for money from people in North America but it's also shocking to see the situation here and then turn our backs.

We are very grateful for our friends and family and churches back home that support us in many different ways and are always deeply encouraged whenever we hear from you.

---

*From British Columbia, the Bartels are on the staff of Mtshabezi Hospital in Zimbabwe.*

# God at work in our world

## Relief . . .

*Various missionaries—Zambia and Zimbabwe*

Macha Hospital recently received a grant from World Food Program to put up a grain and food storage shed for drought relief. Since May more than 900 tons of food have been distributed to 25,000-30,000 people in that area. We have seen God's hand at work as supplies arrive just in time to avert a crisis, and people we didn't expect to show up to help with the work of distribution.

God has blessed Macha Hospital with a significant amount of support for capital projects and much-needed improvements this year. We are grateful for this, but we ask that you pray with us that we would maintain a godly perspective on the work here. We do not want to become so involved in the physical needs of the people that we forget about the spiritual needs. Pray that we keep our focus on that which God would want and make as a priority the things that further the work of his kingdom. (*Dean Parry—Zambia*)

We have been able to distribute about 155 tons of maize and mealie meal to the needy in Matabeleland South. Everywhere we go people keep coming to thank us. At a meeting of parents at Tudi the women kissed my hand and danced and sang and praised in the traditional way. They were grateful that their children are still alive. (*Jake Shenk—Zimbabwe*)

We are grateful to God that rains have come and many of the dams are overflowing. Seed maize from Mennonite Central Committee (MCC) arrived mid-November for distribution to villagers whose failed harvest last year might have prevented them from buying seeds in time for planting now. This form of material aid began months ago when thousands of Brethren in Christ and Mennonite people in North America gave to MCC in one way or another. (*John Arthur Brubaker—Zambia*)

This donation of seeds is one more life-saving gift which has touched and sustained our community. The difficult months of hunger and drought have not crushed the faith of the people. They are preparing the soil, organizing loans for

fertilizer and praying for a good growing season. (*Mary Olive Lady—Zambia*)

## . . . and rain

*Amy Shenk—Wanezi Mission, Zimbabwe*

*[Amy is the nine-year-old daughter of Don and Becky Shenk. After a year of almost no rain, the smaller dams at Wanezi had all run dry, and there was only a small channel of water left in the large dam. Then, on Monday afternoon, November 3, there was a heavy downpour at the mission. The following is the composition Amy wrote for school the next day.]*

On Monday we had a tremendous rain storm. We had hail, wind and sheets of rain. It rained for one hour. We lost the electricity all night.

My dad was out in the storm the whole time. When he came home he was sopping wet. My dad had to walk through water. The wind made the hail feel like needles going into his head. My dad had to push his bike back.

The rains filled the dams in one hour. The dams were overflowing. Entire valleys were full of water. At Homecraft Dam we were afraid the whole dam wall would be washed away. The next morning most of the wall was still there! But a bunch of holes were washed out. They will need to be repaired.

People are happy the rains have come. We think we have enough water for the season! We are very surprised that the dams filled up in one hour. People are rejoicing for the rains. People are thanking the Lord for answering their prayers.

## Deliverance

*Edith Miller—Choma, Zambia*

A most spectacular evidence of God at work occurred for me in August. I had requested prayer in April for some women of a particular church who did not seem to be getting along well with each other. One of those women asked Deacon Innah Munsanje and me to come and talk to them about their conflicts. As we did this, a faithful church supporter began confessing to some of her shortcomings. She also requested prayer because she was not "free." I remained with a special burden for Mrs. Mafwabo

since I had heard that she was a "traditional healer."

I had hoped that we would be able to talk again over the time of the women's conference in early August. But that didn't happen. Then during general conference she asked to talk to us. I was convinced that the Holy Spirit was leading in this, since the urge to talk had come from both sides. Miss Munsanje had to leave the conference early to attend a funeral. But Satan didn't win; we met together even though Miss Munsanje couldn't be with us. And the Lord answered prayer in a marvelous way.

Mrs. Mafwabo began by telling me her story, which revealed that she had been bound to the guidance of an evil spirit for the past 15 years of her healing practice. She had exercised her powers under the influence of Satan. She was miserable and wanted to be freed from that bondage. Then and there she prayed a prayer of confession, asking for God's forgiveness and cleansing. He answered that prayer! She also decided that she wanted to destroy everything she had been using in her practice.

Several days later, accompanied by Overseer Moses Munsaka and a student from Sikalongo Bible Institute, I went to Mrs. Mafwabo's home. She had already assembled the items of her practice: roots, bark, porcupine quills, animal skins, clothing she wore when performing ceremonies, even several certificates which recognized her as a member of the Traditional Healers' Association of Zambia. With a number of local church women and the pastor joining us, we witnessed a cleansing bonfire. During the hour that it took for everything to burn, we stood around the fire singing praises to God.

We concluded our visit with special prayer for her and her home. The battle isn't over. Last January her husband of 20 years had divorced her because he could no longer tolerate a home dominated by evil spirits. Whether or not the Lord will restore this marriage is his knowledge alone. But we can pray for his salvation and for the restoration of their marriage. Their eight children need the atmosphere of a home now committed to God, with both parents present to guide them in the ways of righteousness. Meanwhile, we do praise God for the victories won over the power of Satan. ■

# Why a Brethren in Christ General Church Ministry Building?

by Donald R. Zook

Some of us are delighted and grateful that funding has been arranged for a Brethren in Christ general church ministry building on the Messiah College campus. A few have expressed concerns. Should we be investing our money in a building when we could be investing it in people? What about the ministry opportunities we may be missing when we spend money on real estate?

The family of donors who volunteered to provide for the complete cost of the building made the decision easy for the Brethren in Christ Church. The gift of money to construct this building was made available for this specific project only. It does not affect the money this family normally gives to the church. It is not money the church could have accepted and then used in other ways.

After the building is completed and occupied (see p. 31), the church will realize some significant financial advantages each year. The church has been paying office rent for space occupied by each of the four Church Leaders, the Susquehanna Regional Conference bishop, the stewardship personnel, and the secretarial staff. Repairs and maintenance expenses on the building occupied by the Board for World Missions office administrators and staff have been considerable. Sub-

stantial savings will be realized each month because all these expenses will be replaced by a minimal pro-rata charge for grounds and custodial care.

Travel and hospitality for the four Church Leaders who have been meeting monthly may be reduced. Office equipment such as copy machines, fax machines, and file cabinets will be reduced in number. A significant reduction in the cost of overseas missions administration will be realized as the office and equipment of the present Mount Joy and Stevensville offices are brought to one location.

The Jacob Engle Foundation will no longer have to pay interest on the money borrowed to pay for the building at 850 Wesley Drive, Mechanicsburg.

It is quite possible that some savings in custodial and routine clerical work may be realized because the new office building will be located near to Messiah Village, a potential resource of volunteer help.

At present, The Jacob Engle Foundation has been benefiting from the services of Messiah College interns who provide accounting and professional services for grades rather than for money. It is anticipated that the various church departments, especially the missions and stew-

ardship departments, can realize cost savings and benefit from the energies and questioning spirit of youth as more Messiah College students are recruited for internships and practicums.

We are grateful to the family of donors who perceived the savings in rent, depreciation, maintenance, personnel, and communications that would be realized if a ministry building were made available to the church. We are grateful for the special donation offered in good faith for the greater efficiency and effectiveness of our monetary and our people resources.

*Donald R. Zook is Executive Director of Brethren in Christ Stewardship Services.*

## Two Worlds in Conflict: Three Perspectives on a Christian Response to Society

A conference to be held at the  
Elizabethtown Brethren in Christ Church

**Friday-Saturday, March 19-20**

*Speakers:* Dean Curry (Messiah College)  
John Stoner (New Call to Peacemaking)  
Vernard Eller (University of LaVerne, CA.)

**Topics: Freedom, Morality, and Rights**

*For more information, contact:*  
Elizabethtown Brethren in Christ Church  
996 East High Street  
Elizabethtown, PA 17022  
(717) 367-2651

## 1993 CORE COURSES

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May 17-21  
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Grantham, PA

— E. Morris Sider

May 31-June 2  
**Theology of Salvation**  
Chino, CA\*

— Luke L. Keefer, Jr.

June 3-5  
**Theology of the Church**  
Chino, CA\*

— Luke L. Keefer, Jr.

August 2-6  
**Theology of Salvation**  
Roxbury, PA

— Luke L. Keefer, Jr.

September 20-22  
**Brethren in Christ Polity**  
Bertie, Ontario

— R. Donald Shafer

\*Please note change of venue to **Chino**.



# Church News

## Allegheny Conference

Thirty-six people of the Canoe Creek congregation, Hollidaysburg, Pa., were participants in the Dec. 20 play, "Angel's Christmas." • A Bible study and support group is being formed at the Chambersburg, Pa., church using the book *Healing for Damaged Emotions*. • The Fairview Ave. church, Waynesboro, Pa., participated in Prison Fellowship's Angel Tree Project. The Junior Choir presented "Three Wee Kings" on Dec. 20. • The youth of the Hollowell, Pa., church gave the play "What Happens at Christmas?" on Dec. 19 and 20. • Bishop Kipe offered a Dec. 9 seminar to the Iron Springs congregation, Fairfield, Pa., on "How to Make the Small Church Grow." Terry Hoke ministered in message and song on Dec. 27.

Guest speaker Dec. 6 for the Martinsburg, Pa., congregation was Jack McClane. An evening concert was by the Lyric Choraleers. • The Montgomery church, Mercersburg, Pa., had a note burning ceremony in late November after retiring the indebtedness on their new multi-purpose building. • The Mt. Rock congregation, Shippensburg, Pa., received three members on Dec. 13. The youth held an all-nighter on Dec. 31. • The New Guilford church, Chambersburg, Pa., has welcomed two new staff members: Larry Dillon, formerly with Youth for Christ, as Pastor of Youth and Adult Ministries; and Ed Boring, former Air Force major, as Pastor of Worship and Children's Ministries. • On Dec. 6 the Springhope congregation, Schellsburg, Pa., had a holiday dinner at Fellowship Center. The cantata "O Come and Worship" was Dec. 23. • Profits of \$1,400 from a recent craft bazaar by the Walkersville, Md., church will be used for several church ministries.

## Atlantic Conference

A recent craft and bake sale at the Conoy church, Elizabethtown, Pa., raised \$352 for the building fund. A hanging of the greens service was Dec. 5. • Arlene Brandt of the Cross Roads congregation, Mount Joy, Pa., was recognized by MCC Thrift Shops for repairing dolls that come in for resale. The 16th annual live nativity was Dec. 22-24. • The three children's choirs and Youth Bells of the Elizabethtown church presented "Heart of the Lamb" on Dec. 13. • The MPF of the Fairland church, Cleona, Pa., sponsored International Day on Dec. 27. The Dec. 13 service included an interview with Bob Ladd, advocate for Agape House Family Shelter. • A group from the Free Grace church, Millersburg, Pa., worked Dec. 17-29 with Habitat for Humanity in West Virginia.

The Harrisburg, Pa., church had a Christmas Eve candlelight service and cookie fellowship. • The Hempfield church planting had a Dec. 6 attendance of 168, 74 of them first-timers as a result of the evangelistic campaign. • The Hummelstown, Pa., church decorated a cap and mitten tree for Bethesda Mission in Harrisburg. The Christmas Eve offering went to Radio Bible Class, providers of *Our Daily Bread*. • "The Night Love was Born" was the children's musical of the Lancaster, Pa., church. "Would You Believe an Angel?" was part of the Dec. 24 service. • A support group for divorced and separated persons now meets at the Silverdale, Pa., church. Overeaters Victorious continues to meet.

On Dec. 13 the combined choirs of the Skyline View church, Harrisburg, and the Hershey, Pa., congregation presented the cantata "Night of Miracles." The youth of Skyline View provided

entertainment at the Dec. 12 banquet. • "Christmas in the Cobbler's Shop" was the Dec. 13 play of the Speedwell Heights church, Lititz, Pa. • The Dec. 13 service at the Stowe, Pa., church looked at the issue of submission from Ephesians 5-6. • Members of the Summit View church, New Holland, Pa., were asked to bring food of red or green color to the Dec. 6 covered dish meal and hanging of the greens.

## Canadian Conference

Six persons were baptized Nov. 29 at the Bertie church, Stevensville, Ont. Fifteen new members joined the fellowship on Dec. 13. • The children's musical at the Delisle, Sask., church was "Christmas 2001." • On Dec. 9 the ladies of the Falls View congregation, Niagara Falls, Ont., had their annual Christmas luncheon with music by Heather Cross. • "Arch the Angel" was the children's musical Dec. 13 at the Heise Hill church, Gormley, Ont. The theme of the evening service was "Journey to Bethlehem... a Christmas Walk." • The Young Adult Fellowship of the Houghton church, Langton, Ont., prepared and served a Christmas feast Dec. 5 to raise funds for community projects.

Two persons were baptized Dec. 20 at the Kindersley, Sask., church. The Dec. 13 offering went to Cooperative Ministries. • The theme of the Dec. 11 "fireside fellowship banquet" of the Massey Place church, Saskatoon, Sask., was "Christmas Traditions from Here and There." • The children's program of the New Life church, Collingwood, Ont., was called "What is Your Gift?" • "The Christmas Birthday" was the theme of the Dec. 13 children's program at the North East Community church, Calgary, Alb. • Rhoda Winger was speaker for the ladies' luncheon Dec. 15 of the Orchard Creek fellowship, St. Catharines, Ont. The Dec. 20 annual carol service drew many community people. • The adult/youth musical Dec. 20 of the Port Colborne, Ont., congregation was "Repeat the Sounding Joy."

Martha Wells told her life story on Nov. 29 to the Ridgemount congregation, Hamilton, Ont. The youth had a progressive dinner on Dec. 19. • On Dec. 20 the Sherston, Ont., Sunday school concert was called "The Children of the Lord." The adult choir cantata was "The First Noel." • The youth of the Springvale, Ont., church enjoyed a night of winter olympics on Dec. 19. The women's auxiliary potluck was Dec. 14. • The December sermon series at the Upper Oaks church, Oakville, Ont., was "What God Thinks of You." • David and Marilyn Ward of King of the Road Ministries spoke to the Wainfleet, Ont., congregation on Dec. 6 about their outreach to truck drivers. • The West-heights congregation, Kitchener, Ont., celebrated their 14th anniversary on Nov. 29 with speaker Don Fitchell and soloist Monique Tute.

## Central Conference

The Amherst church, Massillon, Ohio, had a live nativity on the church lawn Dec. 21-23. •

## Jay Sheats ordained

Jay L. Sheats, pastor of the Sandia Brethren in Christ and Mennonite Church, Albuquerque, New Mexico, was ordained to the Christian ministry on Sunday afternoon, Nov. 29, 1992. Bishop Glenn Ginder led the afternoon service in which Rev. Don Rheinheimer, Rocky Mountain District Conference Minister of the Mennonite Church, preached the ordination sermon. After leading in the ordination rite, Bishop Ginder presented the charge to Rev. Sheats.

Pastor Sheats received his Master of Divinity degree from Eastern Mennonite Seminary in 1991. He served as interim pastor of the Day Spring Covenant Brethren in Christ Church from January to June



of 1991, and began the present pastoral ministry at Sandia in July of 1991.

Jay and his wife Lee Anne (Sampsell) are parents of two daughters, Rebecca, 5, and Hannah, 3.

The ladies of the **Ashland**, Ohio, church had a Christmas brunch and cookie exchange on Dec. 12. Robert Westbeld and Doris Keefer directed the children's musical "The Gift Goes On." • The **Bethel** church, Merrill, Mich., celebrated their 80th anniversary last fall with a variety of events, among them revival services with Ray Chamberlain; reception of four members; and distribution of commemorative rulers in the community. • Pastor and Janet Hershberger of the **Beulah Chapel** congregation, Springfield, Ohio, hosted a senior citizens dinner on Dec. 10. • On Dec. 5 the **Carland-Zion** congregation, Owosso, Mich., had their annual bazaar, luncheon, and bake sale. • Jan. 3 was the secret sisters revealing party at the **Christian Union** church, Garrett, Ind.

The Dec. 20 Christmas program at the **Fairview** church, Englewood, Ohio, included a slide production of the church's Christmas programs of the 1970s. • Closing date for the purchase of the property next door to the **Nappanee**, Ind., church was set for mid-January. • The Dec. 27 special offering of the **Pleasant Hill**, Ohio, congregation was for construction of a church in South Africa. • On Dec. 6 the **Sippo Valley** church, Massillon, Ohio, held their vote on the adoption of the new General Conference constitution. • Tim Zimmerman was guest trumpet soloist Dec. 20 at the **Union Grove** church, New Paris, Ind.

### Midwest Conference

Dec. 20 was the children's program and fingerfood fellowship of the **Abilene**, Kan. congregation • Henry Ginder spoke at the Dec. 27 missions rally of the **Bethany** congregation, Thomas, Okla. • On Dec. 13 the **Mound Park** congregation, Dallas Center, Iowa, had a potluck to welcome Rev. Jesse and Wilma Dourte as interim pastoral couple. • The children's church Christmas presentation at **Navajo Chapel**, Bloomfield, N.M., was on Dec. 20. A recent Wednesday night TEE study was on 1 Corinthians. • The **Oak Park** church, Des Moines, Iowa, hosted a missions rally in December for Paul and Audry Eberhard, leaving for Honduras with Brethren in Christ Missions. • The **Oklahoma City**, Okla., church went caroling Dec. 10. • On Dec. 12 the youth of the **Rosebank** congregation, Hope, Kan., went to Wichita for shopping, lunch, and a movie. Music by Helen Guthals was featured in the Dec. 20 program, as well as a baptismal service. • The **Zion** church, Abilene, Kan., received 12 new members on Dec. 27. The Christmas project was gift giving to the Salina Rescue Mission.

### Pacific Conference

The children's choir of the **Alta Loma**, Calif., church performed at the annual December "family dessert." The congregation had family communion and caroling on Christmas Eve. • On Dec. 20 the youth of the **Moreno** church, Moreno Valley, Calif., had a pie and cake auction with proceeds to go toward Winter Camp at Mile High Pines. • The **Ontario**, Calif., congregation had a cookie bake on Dec. 20. • Frank Haskins, former interim pastor, brought the Dec. 27 message to the **Pacific Highway** congregation, Salem, Ore. Mrs. Haskins was guest pianist. • The **Riverside**, Calif., congregation enjoyed a hayride and caroling on Dec. 20. The children

# E.V. Timelines

## 100 Years Ago

*Feb. 1, 1993 issue*—Editor Davidson: "At the close of the series of meetings held at the Chester Grove meeting house, Ashland county, Ohio, by Eld. John A. Stump, nine of the ten who came out at that meeting, and four of those who came out last winter, were received into the church. . . . In revival work there should be no efforts spared that would be a means to bring every seeker to a full knowledge of the pardon of sin, as soon as possible. While we think the work of conversion may be progressive, and that it may take sometime before we are made fully aware of what is required of us . . . and that it may require much to convince us that we must lay all on the altar, yet just as soon as we do give up all for Christ then the work of regeneration is quick; in fact, we do believe it is instantaneous, and we are fully pardoned and cleansed, and we become a new creature in Christ Jesus."

## 75 Years Ago

*Feb. 11, 1918 issue*—editorial comment: "That this issue is way late again is plain to all our subscribers. The coal famine has continued, with relief only for a very brief interval, so that the plant has been shut down. . . . It is expected that in a short time the electric fluid will be produced by water power. So the word for us and all is, *patience*, writ large."

*Same issue*—"Outline of a Suggested Plan for Church Work" by B.F. Long: "First—A general church fund should be established . . . by encouraging each member to assess himself with a certain millage per each \$100.00 of his financial value. . . . Second, the church should call for volunteers . . . to serve in the capacity as a regular minister. Third—ministers not willing to separate themselves from all financial affiliations would be considered local ministers. Fourth—Regular ministers should be compensated from the general church fund. . . . Fifth—The regular minister should be willing to get right to work . . . refusing in all cases to receive any pay for services [to members]. . . . Sixth—He should be specially devoted to the study of the Word. . . . I am conscientiously opposed to any body of people hiring a minister and paying him direct for the reason that he naturally would and should feel under obligations to the people by whom he is hired. In this way the Gospel would be hindered. . . . We at this juncture have placed ourselves in a very dangerous position, if we neglect to get out of our old rut of the self-supporting system."

## 50 Years Ago

*Feb. 1, 1943 issue*—An entire 12-page supplement was devoted to the memory of Elder Vernon Louis Stump, 1885-1943, editor of the *Visitor*, who "passed away at his home, 558 W. Centennial St., Nappanee, Ind., January 16. . . . He had been ill for some time of heart and lung complications."

## 25 Years Ago

*Feb. 12, 1968 issue*—John Graybill reported 14,000 conversions at the Tokyo Billy Graham Crusade; Paul Hostetler, in "Proper Etiquette," reported on a dinner at Five Forks prepared to teach youth table manners; and "Ethnics Go West" reported on a trio from Messiah College composed of Connie Engle, Don Wingert, and Dwight Thomas performing in a coffee-house atmosphere for the Nappanee congregation.

## 10 Years Ago

*February 1983 issue*—Daniel Houck ordination notice; Dora Myers chronicles her mission experience in Japan; Arlene Miller writes "An Interview with Barnabas—the 'One Who Encourages.'"

brought wrapped baby gifts for Pregnancy Counseling Center to the Dec. 20 "Happy Birthday, Jesus" party. ● On the evening of Dec. 13 the Upland, Calif., church had a missions report and video.

### Southeast Conference

The ladies of the **Bloomington Chapel** congregation, Columbia, Ky., prepared 36 Christmas turkey dinners for shut-ins of the community. The church went caroling at the nursing home and around the community. ● Pastors and members of the **Community Bible** congregation, Sarasota, Fla., ministered in song recently at a community chili supper and gospel sing to aid a

local pastor recovering from heart surgery. ● On Dec. 13 the **Holden Park** congregation, Orlando, Fla., enjoyed a program by The Young Believers from Circle Home School. ● *My Beloved Brethren* was the book of the month for November at the **Knifley Chapel** congregation, Knifley, Ky. The church provided shampoo as gifts for Lifeline Ministries. ● The **Millerfields** congregation, Columbia, Ky., caroled and handed out fruit baskets Dec. 17. The Christmas story was performed Dec. 22 on a platform-sized stable constructed by the men. ● Beginning in January members of the **Winchester**, Va., congregation had opportunity to join a discipleship group led by Ed Hoy, former missionary to Hong Kong.

### Susquehanna Conference

The Big Valley Men's Chorus was in concert Dec. 13 at the **Big Valley** church, Belleville, Pa. The young people presented "Amahl and the Night Visitors" on Dec. 20. ● The Women for Christ group of the **Carlisle**, Pa., church planned a gift shower on Dec. 16 for residents of Molly Pitcher Hotel. The senior choir performed "The Kingdom Story" on Dec. 20. ● Glenn Stoner recently received a 39th year perfect Sunday school attendance award at the **Cedar Grove** church, Mifflintown, Pa. Six new members were received Dec. 13. ● The **Cedar Heights** congregation, Mill Hall, Pa., had a Sunday school teachers and spouse staff party on Dec. 11. One

## Money Matters

# Doubling our standard of living

by W. Edward Rickman

### Cooperative Ministries

Receipts—Year to Date  
January 1 - December 31, 1992

	1992	1991
<b>Proportionate</b>	<u>2,727,511</u>	<u>2,854,316</u>
Congregational	2,267,373	2,310,960
Individual	460,138	543,356
<b>Designated and</b>		
<b>Direct Giving</b>	<u>1,051,758</u>	<u>1,079,379</u>
Congregational	658,025	714,277
Individual	393,733	365,102
<b>Total to Date</b>	<u>3,779,269</u>	<u>3,933,695</u>
<b>Total Budget</b>	<u>4,142,279</u>	<u>3,835,885</u>
<b>Received to Date</b>	91.2%	102.5%

During the 1992 U.S. election, one of the concerns which surfaced on several occasions was the "standard of living" in America. One candidate expressed again and again the concern that in previous years the U.S. standard of living doubled every 6 years. The "tragedy" now is that it takes 12-20 years to double our standard of living. What a dilemma!!

There is something very revealing about this type of concern. It is indicative of the spirit of our day which yearns for more and more and more.

As we stop to contemplate our economic circumstances, one would be compelled to ask what differences would result from doubling our current standard of living. Would we be happier? Would we have more time for ourselves or others? Could we be more available to serve? Would we be able to double our giving?

It is doubtful that any of the above questions could be answered affirmatively. Past experience has taught us that greater material wealth has seldom improved the qualities of life which bring joy, happiness, and fulfillment.

"It is more blessed to give than to

receive" is a truth that is negatively illustrated in our own North American way of life. We have been primarily on the receiving end of the world's wealth while our giving has continued to decline. The consequence has been a severe loss in the quality of our lives in the areas that really count.

We have often given because we saw other people in need. However, we need to recognize that giving also ministers to the one who does the giving. Donald Hinze addresses the deeper reasons why we need to give in his book *To Give and Give Again*, (Pilgrim Press, New York, 1990, pp. vii-ix).

*The third stanza of Henry Emerson Fosdick's great hymn of 1930, "God of Grace and God of Glory," petitioned God: "Shame our wanton, selfish gladness, rich in things and poor in soul. Grant us wisdom, grant us courage, lest we miss thy kingdom's goal." Writing during the Great Depression, Fosdick could not have imagined the richness in things that would overflowed Americans in the latter half of this century. Our unprecedented wealth and prosperity,*



activity was drawing names and finishing the sentence, "Without this person in the church. . . then guessing the person.

The youth of the Colyer church, Centre Hall, Pa., sponsored a sub sale on Dec. 5 with profits going toward delivery of fruit baskets on Dec. 20. ● "Deck the Mall" was the youth musical Dec. 19, 20 at the Cumberland Valley church, Dillsburg, Pa. ● The Dec. 20 offering of the Dillsburg, Pa., church was designated for purchase of an organ. The Dec. 6 vespers included storytelling to children in a home-like setting. ● On Dec. 6 the Paxton Ministries Choral Society presented their Christmas program to the Fairview congregation, Reesers Summit, Pa., under the direction of Scott Hartman. Also on

Dec. 6 the York Child Evangelism Fellowship hosted a community children's party at the church. ● The Grantham, Pa., Women's Club met Dec. 14 for a silent auction. Fourteen persons were baptized on Dec. 6.

Pastor Keller of the Hanover, Pa., church planned to resume pulpit duties on Jan. 3. ● The youth of the Jemison Valley church, Westfield, Pa., presented "No Phibbin' Mephiosheth—It's Christmas!" on Dec. 27. ● The youth of the Marsh Creek congregation, Howard, Pa., had a busy December: presentations in Dec. 13 and 20 evening services, and an all-night party Dec. 27. ● The Mechanicsburg, Pa., church participated in Prison Fellowship's Angel Tree Project. Ed Rickman spoke in the Dec. 13 services. ● On

Dec. 16 Mr. and Mrs. Daniel Shenk, under assignment with Missions Aviation Fellowship to Zimbabwe, spoke to the Messiah Village congregation, Mechanicsburg, Pa. ● The youth of the Redland Valley church, York Haven, Pa., sold Christmas items to raise dollars for a summer service project in Bonaire, Netherlands Antilles. ● The Roseglen church, Duncannon, Pa., encouraged home fellowships on Dec. 20. The church went caroling and delivered fruit baskets on Dec. 23.

*Congratulations go to the Southeast Conference for the greatest increase in reporting in 1992. We are happy for this sign of new life coming from our neighbors in the south.*

*unchecked and ill-managed, has led us to a poverty of the soul. . . .*

*So fervent is our quest for material fortune that it has taken on religious proportions. In the decades since World War II, Americans, including those in the main-line denominations, have seen new visions and dreamed new dreams of success and material gain. So beguiling is this American dream that it has superseded the vision of faith and morality that had been the hallmark of American Christianity.*

*. . . As churches decline in influence, mammon becomes the new object of worship and service.*

A number of things are very clear to us as we have launched into 1993:

1. Economic concerns have surpassed moral, ethical, and spiritual concerns on the North American scale of priorities.

2. We have more and are enjoying it less. The discontent of our culture is becoming more and more evident.

3. We are seeing the fulfillment

of Isaiah's prophetic and warning words: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness. . ." (Isaiah 5:20). Values are being totally reversed.

4. There is only one possible hope for the future—a spiritual revival that reverses the landslide of deteriorating values, morality, and spiritual vitality.

5. We, the Church—the people of God—the disciples of Jesus Christ, are the last and the only hope for real change.

6. If we are to change our world, we will have to experience and realize change in our own attitudes. We must experience a "conversion to the ethic of stewardship . . . and learn anew that . . . generosity with gifts is the way to spiritual maturity" (Donald Hinze).

Jesus said that the two greatest commandments were to: (1) "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" (Mark 12:30) and (2) "Love your neighbor as yourself" (Mark 12:31).

In order to live those two commandments one cannot maintain a self-centered attitude. The ultimate

meaning of both these commandments centers around the total consecration of our lives to God and others. And the result of that commitment will be the availability of our time, talents, and resources for serving God and others. Perhaps the personal fulfillment of God's greatest commandments will require us to change some of our priorities in 1993.

Doubling our standard of living will not likely make any positive changes in our lives or in the world where we live. However, doubling our commitment to live by God's great commandments will double our joy, and perhaps double our giving of our service and our resources. Which is most important to you?

---

*W. Edward Rickman is Director of Stewardship (U.S.)*

# For The Record

## Births

**Boyd:** Kristie, Oct. 23; Barry and Karen (Green) Boyd, Bertie congregation, Ont.

**Carton:** Jonathan, Nov. 23; Larry and Elvira Carton, Upland congregation, Calif.

**Cober:** James Roger, Dec. 9; Elroy and Rhoda (Jantzi) Cober, Westheights congregation, Ont.

**Drum:** Carissa Renee, Dec. 25; David and Lori (Lehman) Drum, Cross Roads congregation, Pa.

**Ellis:** Robert Samuel, Dec. 10; Arthur and Sheryl (Rockley) Ellis, Westheights congregation, Ont.

**Garis:** John Wesley, Dec. 22; Jeffrey and Elizabeth (Dunham) Garis, Souderton congregation, Pa.

**Heck:** Laura Elizabeth, Dec. 19; Ken and Cheryl Heck, Dillsburg congregation, Pa.

**Heitzman:** Lauren Ashley, Dec. 13; Daniel and Pamela (Lefever) Heitzman, Cross Roads congregation, Pa.

**Hoover:** Lindsay Nichole, Nov. 16; Scott and Angie (Reynolds) Hoover, Fairview congregation, Pa.

**Johnson:** Laura Danielle, Dec. 17; Tim and Gloria Johnson, Christian Union congregation, Ind.

**Marr:** Marylynn Pearl, Nov. 26; Jonathan and Kimberly (Kiss) Marr, Wainfleet congregation, Ont.

**O'Rear:** Samuel Paul, Dec. 17; Paul and Tuula O'Rear, Cumberland Valley congregation, Pa.

**Paden:** Laresa Nicole, Nov. 24; Rick and Melissa (Bossert) Paden, Cedar Grove congregation, Pa.

**Pellman:** Garret William, Dec. 16; Tony and Theresa (Whistler) Pellman, Cedar Grove congregation, Pa.

**Potteiger:** Dustin Allen, Nov. 12; Dean and Dorlinda (Yazzie) Potteiger, Mowersville congregation, Pa.

**Reist:** Timothy James, Dec. 12; James and Jeanne (Rylee) Reist, Fairland congregation, Pa.

**Reynolds:** Krista Leigh, Dec. 1; Scott and Tami (Middlekoff) Reynolds, Fairview congregation, Pa.

**Rickel:** Jay Merrill, Oct. 16; Merrill and Darlene Rickel, Bethany congregation, Okla.

**Royer:** Chelsea Lynn, Dec. 31; Sam and Sharon Royer, Cedar Heights congregation, Pa.

**Senator:** Leah Rose, Nov. 10; Mr. and Mrs. Robert Senator, Green Grove congregation, Pa.

**Shyda:** Steven Scott, Dec. 8; Scott and Brenda (Nace) Shyda, Fairland congregation, Pa.

**Stanley:** Jeremy Ryan, Nov. 19; Fonso and Shelia (Roberts) Stanley, Millerfields congregation, Ky.

**Stiefel:** Ethan David, Dec. 3; Steve and Alvie (Fisher) Stiefel, Winchester congregation, Va.

**Weidman:** Adrienne Nicole, Dec. 2; William and Bonnie (Bomberger) Weidman, Manor congregation, Pa.

## Weddings

**Abhaibolacharn - Fretz:** Rebecca Jean, daughter of Eldon and Freda Fretz, Stouffville, Ont., and Wutinan, son of Thanin and Wance Abhaibolacharn, Bangkok, Thailand, Dec. 12, at Christ Church, Bangkok, with Rev. Gerald Khoo officiating.

**Breneman - Frane:** Christine M., daughter of Richard J. and Jane Frane, Lancaster, Pa., and J. Richard Breneman, Jr., son of J. Richard and Lorraine Breneman, Strasburg, Pa., Nov. 7, at Refton Brethren in Christ Church with Rev. Janet M. Peifer officiating.

**Buckwalter - Schwartz:** Diana Kay, daughter of Glenn and Verna Schwartz, Lancaster, Pa., and Daniel Jay, son of Ray and Ruth Buckwalter, North Lawrence, Ohio, Dec. 5, at Cumberland Valley Brethren in Christ Church with Rev. Ray Bert and Rev. Glenn Schwartz officiating.

**Gingerich - Kreider:** Rebecca, daughter of John and Ethel Kreider, Lancaster, Pa., and Jeff, son of Warren and Esther Gingerich, Parnell, Iowa, Nov. 27, at St. Marks United Methodist Church with Rev. Jeff Connors officiating.

**Helmer - Van Den Hurk:** Heidi Elizabeth, daughter of Gerrit and Edite Van Den Hurk, New Lowell, Ont., and Roy Wayne Helmer, son of Roy and Bernice Helmer, New Lowell, Dec. 19, at Stayner Brethren in Christ Church with Rev. Darrell Winger officiating.

**LaGuardia - Harwell:** Andrea Lynn, daughter of Christopher and Londa Harwell, Nappanee, Ind., and Shane Michael, son of Larry LaGuardia and Karyle Bute, Nov. 14, at First Church of God with Rev. Rick Mailloux officiating.

**McFarlane - McPherson:** Dorothy Ann, daughter of George and Muriel McPherson, Stayner, Ont., and Allan Frederick, son of James and June McFarlane, Stayner, Dec. 4 at Stayner Brethren in Christ Church with Rev. Darrell Winger officiating.

**Neumann - Webb:** Kristin, daughter of Barry and Sandra Webb, Zieglerville, Pa., and Richard A., son of Harold and Ruth Neumann, Graterford, Pa., Oct. 9, at Wentz United Church



**Coming Together**

**50 years**

**MEMORIAL HOLINESS CAMP**  
July 17-25, 1993

**The Memorial Holiness Camp, West Milton, Ohio**  
**Golden Anniversary, from July 17-25,**  
**is time for**  
**REUNION**

For the past 50 years, people of all ages and from many different parts of the country have attended the annual camp meeting. Invariably this coming together was an opportunity to form new and often lasting friendships.

On July 17-25, 1993, everyone who ever met a friend at Memorial Holiness Camp is invited back for a reunion. In the meeting with friends there will also be biblical preaching and celebration of God's grace in Word and song.

Make lodging plans early for one or all seven nights by contacting Mr. Bob Fellers, 831 Narcissus Drive, New Carlisle, OH 45344; phone (513) 849-0645.



of Christ, with Rev. Barbara Lucia officiating.

**Weaver - Brubaker:** Lisa R. Brubaker, Mechanicsburg, Pa., and Neil L. Weaver, Manheim, Pa., Sept. 5, at Grantham Brethren in Christ Church with Rev. David Weaver officiating.

**Weaver - Corcoran:** Judith J. Corcoran, daughter of Edith R. Dykes, West Chester, Pa., and Randal Lee, son of Richard and Bertha Weaver, Strasburg, Pa., Aug. 22, at the home of the groom with Rev. Janet M. Peifer officiating.

**Winner - Slaymaker:** Dena Joy, daughter of Clyde and Joyce Slaymaker, Strasburg, Pa., and William David, son of Lois and the late Richard Winner, Beaver, Pa., Oct. 31, at Refton Brethren in Christ Church with Rev. Saleem Ghubril and Rev. Janet M. Peifer officiating.

## Obituaries

**Bowman:** J. Wilmer Bowman, born Feb. 15, 1941, son of Harvey N. and Lydia Newswanger Bowman, died Dec. 3. Surviving are his wife, Sandra (Garber); two sons, Gregg L. and Daryl E.; a daughter, Dawn M.; two brothers, John E. and Irvin C.; and a sister, Doris L. Keefer. "Willie" was a member of the Speedwell Heights congregation, Pa., where he served as deacon. For the past 11 years he owned and operated a plumbing business at his home. The funeral was held at the Manheim church with Rev. Glenn E. Pfeiffer and Rev. Luke L. Keefer officiating. Interment was in Graybill's Brethren Cemetery.

**Brawner:** Lois Elizabeth Brawner, born Oct. 16, 1934, in Columbia, Ky., died Nov. 26. Preceding her in death were her father, Edgar Giles; and her husband, Robert Brawner. Surviving are three brothers, Hershey, John H., and Hansford. Lois was part of the family who pioneered the Brethren in Christ presence in Kentucky. She was a member of the Bloomington Chapel congregation, Ky. The funeral was held at Stotts-Phelps-McQueary Funeral Home with Rev. Timothy Lewis officiating. Interment was in Caldwell Chapel Cemetery.

**Feese:** James Robert Feese, 79, son of Willie Frank and Annie Watson Feese, died Nov. 27. He was preceded in death by 3 brothers and 2 half-brothers. Surviving are his wife, Hazel (Cowan); a son, William; 3 daughters, Audrey Warren, Lois Janes, and Pauline Akin; 2 brothers, Gordon and Earl; 5 half-brothers, Gilbert, Billy Joe, Cosby, Frankie, and Bennie; 4 half-sisters, Treva Curtsinger, Ruby Parker, Lucille Frost, and Cathy Tucker; 13 grandchildren; and 5 great-grandchildren. James was a member of the Knifley Chapel congregation, Ky., and a retired farmer. Funeral services were held at Stotts-Phelps-McQueary Funeral Home with Rev. Jerry Cline officiating. Interment was in Haven Hill Cemetery.

**Ginder:** Martha J. Ginder, born Sept. 3, 1934, daughter of Reuben and Elsie Eshelman Simmons, died Oct. 14. Preceding her in death were a brother, Samuel; and a sister, Ruth Simmons. Surviving are her husband, Roy M. Ginder; three daughters, Karla D. Ronkin; Cheryl D. Arnold; and Heather Y. Ginder; two grandchildren; a brother, Paul Simmons; and five sisters, Blanche Lebo, Dessa Diller, Helen Pottenger, Rhoda Lehman, and a twin, Mary Bundy. Martha had retired in July as a houseparent for Phil-

haven Hospital's Stepping Stone Home. She worshiped at the Palmyra, Pa., church where the funeral was held with Rev. Marlin E. Zook, Bishop Glenn A. Ginder, and Dr. Henry Ginder officiating. Interment was in Blue Ridge Memorial Gardens.

**Herr:** Mary T. Herr, 82, died Nov. 23. Preceding her in death were her husband, Amor R. Herr; two brothers; and two sisters. Surviving are a son, Ronald; two daughters, Winifred Knepper and Eleanor Poe; seven grandchildren; two brothers, Benjamin and Alvan Thuma; and four sisters, Elizabeth Thuma, Fannie Kirkham, Esther Mann-Teunon, and Anna Eyster. Mary was a member of the Pleasant Hill congregation, Ohio, where services were held with Rev. Marshall Poe officiating. A memorial service was held previously at the Messiah Village where she had been a resident with Rev. Robert Lehman and Rev. Glen Hensel officiating. Interment was in Miami Memorial Park.

**Huber:** Dorothy A. Huber, born Dec. 23, 1917, daughter of George and Katharine Douts Hedricks, died Dec. 12. Surviving are her husband, Edward C. Huber; a daughter, Sally A. Hess; two sons, Jay E. and Terrence P.; seven grandchildren; five great-grandchildren; two sisters, Elizabeth Duffy and Patsy Gabel; four brothers, Paul, Grant, Charles, and Jere Hedricks; and a half-brother, George Hedricks, Jr. Dorothy retired in 1980 as a secretary for Warner Lambert Co. where she had worked for 22 years. She was a past volunteer at the Wheatland Historical Society and a charter member of Embroiderers Guild. Dorothy attended the Manor church, Pa. The funeral was held at Fred F. Groff Funeral Home with Rev. Robert W. Hempy officiating.

**Kreider:** Abram S. Kreider, born Oct. 27, 1904, son of Benjamin H. and Nora Stoner Kreider, died at Messiah Village Nov. 29. Preceding him in death was his first wife, Lillian (Myers). Surviving are his wife, Evelyn R. (Winger); three daughters, Estella M. Brubaker, Betty M.

Krzykowski, and Anna K. Nissley; a son, James M.; nine grandchildren; six great-grandchildren; and a sister, Nora S. Otto. Abram served as Sunday school superintendent, teacher, trustee, and custodian for the Mt. Pleasant church, Pa., where the funeral was held with Rev. Jerel Book and Rev. Robert Lehman officiating. Interment was in Cross Roads cemetery.

**Wolgemuth:** C. Arthur Wolgemuth, born Feb. 12, 1921, son of Christian M. and Ada Frey Wolgemuth, died Nov. 24. Surviving are his wife, Amanda Kaye (Kraybill); two daughters, Debra Jarashow and Roxlynn Saraoff; four sons, Kent, Todd, Kirk, and Wayd; three grandchildren; a sister, Irma Diller; and a brother, Ivan Wolgemuth. Arthur and Amanda had observed their 49th wedding anniversary in July. After farming for many years, Arthur operated a heating and plumbing supply business. He was a member of the Cross Roads congregation, Pa., where the funeral was held with Rev. Dale H. Engle officiating.

## 1993 Annual Meeting

### Brethren in Christ Historical Society

On July 10, 1993, the Brethren in Christ Historical Society in its annual meeting will bring together for the first time since the 1850s the three groups that were once members together of the River Brethren, namely, the Brethren in Christ, the Old Order River Brethren, and the United Zion Church.

This is an all-day meeting, with sessions in the morning and evening, and a tour of historic places of the three groups in the afternoon. The evening meal will be provided by the Old Order River Brethren on the farm of one of their members, prior to the evening session in the barn.

Details of the annual meeting will appear in later issues of the *Evangelical Visitor*.

Full-time faculty positions in new M.A. in Counseling program at Eastern Mennonite College and Seminary, Fall 1993. Responsibilities include instruction and supervision of Master's level counseling students. Some work within church settings will be expected. Expertise in marriage/family, child, or geriatric counseling will be viewed positively. Applicants must have a doctorate in Clinical Psychology, Counseling Psychology, Counseling, or Clinical Social Work, and have the potential for psychology licensure or counselor certification in the state of Virginia.

Send vita, scholarly papers, and three letters of recommendation to:  
Dr. P. David Glanzer  
Director, M.A. in Counseling Program  
Eastern Mennonite College and Seminary  
Harrisonburg, VA 22801-2462



# Focusing our Mission

## The change challenge

by Harvey R. Sider

*"Transition signals end and beginning."*

I was startled as I read these words so I stopped and began to reflect on my own life. Scores of transitional points signaled the end of one phase only to open up new beginnings. Let me share just a few of the more outstanding transitions.

The ending of each school year ushered in the beginning of a new level of education. When I left farming to begin teaching I experienced another ending and beginning. An eight-year teaching career ended at the beginning of a first full-time pastorate. Another new phase began when Erma and I were married.

In 1962 our family left Canada for a new beginning in India. During the next 12 years transitions occurred repeatedly as I assisted the mission in terminating expatriate control. This enabled the church to begin assuming responsibility for its own administration and outreach ministries.

Upon my return to Canada in 1974 new endings and beginnings occurred in rather rapid succession as within the next four years I became involved as pastor of the Stayner church, president of Niagara Christian College, and bishop of the Canadian Conference. More recently, relocating in the United States for a two-year period has been another opportunity to experience transition.

Each of these points of change has been extremely enriching. Launching into new challenges resulted in personal growth and an expanded vision of our global mission. Enriched relationships and broadened perspectives were part of the process of stretching that came from ending one phase of ministry and beginning anew.

All of life is transitional. Major endings and beginnings are more pronounced at specific change points in life like childhood, adolescence, family relationships including the "empty nest," and retire-

ment. These significant stages in one's home relationships as well as transitions in social and work arenas create doors of opportunity. Short of complete stagnation or death one cannot avoid transitions.

The real issue is not whether we will be a part of change but how we handle it. Transitions can stimulate and challenge us or they can immobilize us with fear and discouragement. They can be faced positively or negatively, the former causing one to blossom and the latter to wither, to bloom or fade, to increase or decrease in our service to God and others.

Age is no respecter of one's acceptance of change. Young people can resist it as much as older people. I'll never forget my surprise when teens at NCC showed their discomfort with change. Quickly I discovered that attitude is far more important than age in being excited about the possibilities inherent in transitions.

Of course, changes often create uncertainties and frustrations. Avery Dulles in *Models of the Church* has expressed what so easily can happen: "It should not be surprising therefore that in the contemporary church, rocked by paradigm shifts, we should find phenomena such as polarization, mutual incomprehension, inability to communicate, frustration and disappointment" (pp. 31-32).

Biblical models are very insightful and challenging. Throughout the Scriptures change is a part of the thread of personal lives. The story of the exodus is full of both hope and despair. Incredible hardship in Egypt and a miraculous delivery at the Red Sea reflect positively and negatively. The mixed emotions of beginnings and endings are seen in God's people as they adjust to new lifestyles in the wilderness and, later, in Palestine. One catches the enormous impact of transitional times in reading Exodus 3 through 20.

During the exodus one of the sharpest contrasts in people's attitudes can be seen in "the spies report" (Num. 13-14). The majority of the people complained loudly (14:1-2) while a tiny minority welcomed the new challenge, exclaiming positively, "If the Lord delight in us, then he will bring us into this land and give it to us; a land which flows with milk and honey" (v. 8). Fear and a critical attitude immobilized God's people at their most

opportune time to move from a wilderness experience to a land overflowing with the blessings of life.

Acts 15 is a wonderful example of the church making one of the most significant transitions in history. Breaking forth from the cultural norms in which the church was born, the leaders agreed to make a change in their theological understandings of the meaning of separation from the world. It was the end of a circumscribed perspective on what it means to be God's people. The beginning of an enlarged view of God's grace enabled the church to carry their new outreach thrust to the people of the entire world.

In his incarnation Jesus modelled both ending and beginning, since the only way to effectively live among people was to leave heaven. What an end (from glory)! What a beginning (a humble manger)! He repeatedly stretched his disciples to change heart attitudes in his teachings, relationships, and actions (e.g., John 4). These times of transition were essential to the growth and maturity of Jesus' followers. The letters to the young churches called for ending such things as selfishness, hatred and immorality, replacing them with generosity, forgiveness, and purity. All God's people are called to change, to become more like him.

Transitions!

At times we love change. At other times it stretches us to the limit until we wish we could stay in one "spot" forever. But endings and beginnings contribute significantly to keeping the church and our individual lives dynamic. Not to change is to stagnate. As someone has written, "Stagnation is the stage in which comfortable institutionalism puts priority on maintenance of the status quo."

In reflection, I thank God for the numerous endings and beginnings he has privileged me to experience. I continue to be excited about the possibilities for growth as I retain a positive attitude when faced with the need to make a new beginning.



Harvey R. Sider  
is Moderator of the  
Brethren in Christ  
Church.

# Readers Respond

*Even though the final column written by Phoebe (her 100th) appeared in the January 1993 issue, she still receives some correspondence regarding previous columns. Two of those letters appear below.*

Dear Phoebe:

Thank you for your observations on "Cruelty and intolerance in the name of Christ" (December 1992 *Visitor*).

I personally am glad you spoke out. I also find it to be intolerant and even cruel to be saying such things. In addition to those you mentioned, I have heard "far left liberal," "abortionist" (when they don't say "murderer"), and what right does anyone [have] to say "traitor" simply because of some kind of misunderstanding.

There were many who joined in prayer that God would bring the right person into the presidency of the United States, some for as long as 40 days prior to the election. Most were aware that the basis for such prayers is found in 2 Chronicles 7:14, "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land."

We have had a very interesting election. Many more people registered to vote and many more people voted. Let us remember this is "one nation under God," and ours is a government "for the people, by the people, and of the people." The people have chosen and chosen in overwhelming numbers.

Now that the election is over, it is time to come together, and not only to remember the passage from Ephesians you noted, but also "let us stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother's (or any other person's) way" (Romans 14:13, parenthetical statement added).

Therefore, whatever we may think of the outcome, our Christian duty is quite clear. It can be found in the "Manufacturer's Handbook" (John 1:2), a.k.a. Holy Bible, written in the Scriptures of 1 Timothy 2:1-2: "I urge, then, first of all, that requests, prayers, intercessions and thanksgiving be made for everyone—for kings and *all those in authority*, that we may live peaceful and quiet lives in all

godliness and holiness" (italics added).

In faith I hope and I pray we shall all be able to say, Amen.

Robert Lee Smith  
Camp Hill, Pa.

Dear "Sister" Phoebe

I use the word sister loosely because after carefully reading your [October 1992] article, I am not quite sure we are really related. Let me introduce myself. I'm a 28-year-old man with a wife and three small children. I am 4th generation Brethren in Christ. My wife and I have separate but equally important roles in all phases of our lives. I know this may shock a contemporary thinker such as yourself, who is so steeped in liberal, feminist thought, but I am the sole source of income for my family, and my wife does an excellent but equally important job of raising our three children while I am at work.

Men and women were created by God to be different; for our strengths to complement each other's weaknesses. At creation, if God had intended to make two identical, interchangeable human beings, he would have done just that. Instead, he created a helpmate, someone who had a separate but equally important role to play in the will of Almighty God.

Can it be, dear "sister," that you have never read Genesis 3:16? God said that a woman is subject to her husband. First

Corinthians 11:3, "The head of the woman is the man." The ordination of women as ministers is symbolic of the church moving in the *wrong* direction. First Timothy 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Dear sister, your intentions may be good, but please keep your foolish, unscriptural thoughts to yourself. Someone once said, the road to Hell is paved with good intentions.

Lowell Negley  
Silverdale, Pa.

## Contributions Invited for *Dialogue* and *Readers Respond*

Persons contributing to *Readers Respond* (letters to the editor) are encouraged to be concise. Letters may be shortened. All letters must be signed. Occasionally we may decide to withhold names due to special circumstances.

Longer contributions are welcomed for *Dialogue*, a forum for readers to express their opinions on a broad range of topics relevant to the mission of the church and to living the Christian life.

Each article or letter represents the view of the writer, and does not necessarily reflect the official position or policy of the Brethren in Christ Church or this periodical.

## Seniors—apply now to Messiah

High school seniors planning to attend Messiah College this September should apply now. Here are three things students need to do to apply:

1. Complete and submit the Messiah College application, a copy of which is bound between pages 32 and 33 of the college catalog.
2. Have official transcripts of courses, grades, and standardized test scores sent to the Messiah College Admissions office. Messiah will accept either Scholastic Aptitude Test (SAT) or American College Testing (ACT) scores.
3. Have two recommendations, including one from your pastor or youth director, sent to the Messiah College Admissions Office. Recommendation forms are included in the application booklet.

The Messiah College Admissions Office is open weekdays 8:00 a.m.-5:00 p.m. Call or write for a catalog, application form, financial aid information, or campus visit information: Admissions Office, Messiah College, Grantham, PA 17027, (717) 691-6000.

Dear Paul:

This is a disturbing time of year here in Colosse. For the past week the streets have been filled with worshippers of Aphrodite, goddess of love. You can scarcely go anywhere without encountering some form of raucous celebration: organized and impromptu parades, drinking contests, orgies, fights. Marital infidelity is almost the rule, as husbands carouse for days at a time.

Each year our church wrestles with how to fulfill our Lord's command to be light in the midst of this darkness. Two years ago we tried picketing. Last year we held a 24-hour-a-day prayer vigil. This year, in addition to prayer for the unsaved of our city, we elders are encouraging the believers to concentrate on wholesome expressions of love within families and between friends.

This week we had a beautiful demonstration of forgiving love as two sisters in the Lord were reconciled. Rhoda and Lydia have been mainstays in our body since the beginning, but their differing personalities have been a source of conflict more than once over the years.

Recently, a young widow with three small children came to our fellowship. As soon as she entered the gate, gregarious Rhoda greeted her warmly, brought her inside, and helped her find a seat. She chatted amiably with the young seeker before and after the meeting. The following week, Rhoda sent a message inviting the woman back.

Lydia, on the other hand, barely managed a shy "hello" at the meeting, but when she learned that the young mother needed food and clothes, she visited her several times in the next weeks with generous supplies of handmade clothes and food. One week she even provided childcare while the woman ran errands.

Unfortunately, the woman's interest in following our Lord Jesus waned and she stopped attending services. In their disappointment, Rhoda and Lydia began blaming each other: Rhoda suggested that Lydia wasn't friendly enough to this visitor who felt ill at ease among believers; Lydia accused Rhoda of not demonstrating her concern in concrete ways.

When this situation came to the atten-

tion of the elders, we called for special prayer. We met with the sisters separately and then talked with them together. The Spirit moved in their hearts and, during the gathering two days ago, Rhoda and Lydia repented of their harmful attitudes and asked for and received forgiveness. We all felt the Holy Spirit's presence as these sisters wept with sorrow and then joy.

Experiences like this give me courage to believe that the body of Christ here in Colosse is being renewed. But how can we reach our pagan city with the message of our Savior's love? As I write this, another drunken band parades down our street. Like that young widow, so many lose interest in following our Lord when they consider the cost. How can we show them the reality of our Christ's love? I eagerly await your reply.

In brotherly love,  
Onesimus

## Multicultural Student Leadership Conference

Mar. 4-5, 1993  
Messiah College

The 6th annual National Multicultural Student Leadership Conference will be held March 4-6, 1993 at Messiah College.

The purpose of this conference is to bring together various student leaders of color as well as other interested student leaders to dialogue about issues of diversity. The conference is designed for internationals, MKs, African-Americans, Latino-Americans, Asian/Asian Americans, bi-racial Americans, and white Americans. Dr. Samuel Barkat of InterVarsity will be the keynote speaker, with Dr. Tony Campolo of Eastern College (Pa.) as special guest speaker, and Dr. Judith Lingenfelter of Biola University (Calif.) as topical speaker.

Conference cost is \$95 each for one to five students from one college, and \$85 each for six or more students. The fee for advisors is \$125 each. Fees include meals, conference T-shirt, information packet, a tour of Hershey Chocolate World, and a special luncheon for advisors with Dr. Barkat.

For further information and registration materials, please contact George Jackson, Messiah College, Grantham, PA 17027; (717) 691-6041.



# Editorial

Much media attention has been given, and rightly so, to the human suffering in Somalia and Bosnia. The evening news showed pictures from wintry Sarajevo of elderly residents in an unheated nursing home, huddled under a few thin blankets, lacking food and water, waiting to die. Marines in Somalia have made it possible to deliver relief supplies from the port of Mogadishu to outlying relief centers, but questions still remain about what will happen when the U. S. military forces leave.

However, in the first of several articles in this issue focusing on the Brethren in Christ in Africa, Jack McClane reports that according to the international Human Suffering Index, Mozambique (located in Southeastern Africa) currently has higher levels of suffering than any other country in the world, surpassing Somalia or Bosnia. As McClane notes, sixteen years of civil war, coupled with the "drought of the century" and a variety of contagious diseases, threaten to unravel the very fabric of Mozambican society.

And why, you may ask, should we be especially concerned about Mozambique? Well, for starters, you have "family" in Mozambique. Sunday morning attendance at Brethren in Christ Churches in Mozambique has grown from 15,000 in 1989 to more than 30,000 today.

Following Jack's article are additional reports from neighboring Zambia and Zimbabwe, written by Winifred Worman, Joyce Oldham, and Gordon and Shelley Bartel. While these articles focus on drought conditions our brothers and sisters face, they also highlight the effectiveness of prayer and the faithfulness of God who, in the face of extreme need, cares for his people. Joyce's article in particular is somewhat of a "prayer journal," recording needs she saw and God's answers to prayer.

Just before this issue went to press, I called the missions office in Mount Joy, Pa., for an update on the drought situation in Africa. Graybill Brubaker, Secretary of Overseas Missions, reported that Zambia and Zimbabwe have had

## Praying for the family

good rains at the beginning of their rainy season (which typically runs from early December through late March). He suggested that our prayers should be for continuing rains through the next several months, so that the recently-planted crops can mature properly. He also spoke of the possibility of a cease-fire in the civil war in Mozambique, but had no further details.

Southeast Africa is not the only place where Brethren in Christ are experiencing difficult situations. From month to month, the *Visitor* carries articles which aid in our becoming better informed of what God is doing around the world as well as across North America. For more information about overseas missions concerns, you may ask to receive a monthly newsletter and prayer information from the mission board.

I'm not sure, however, that the lack of information is the major hindrance to effective prayer. I am part of a Sunday school class which is studying the book *Twelve Keys to an Effective Church*. The author notes that writing a mission statement is not the same as doing mission. Talking about evangelism is not sharing the gospel. And having a list of prayer concerns is not the same as praying.

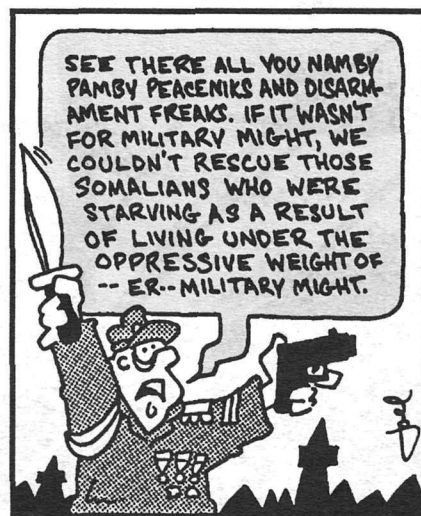
Originally I planned to suggest that you read Jack McClane's article on Mozambique and pray for whatever captures your attention. But that's really not challenging enough. Why not try to "read and pray through" most of this issue of the *Visitor*. Read an article and then pray about what comes to mind. In terms of the feature articles alone, reading and praying will lead you to consider your own spiritual development, the winning of senior adults to Christ, the needs of persons in Africa, and the work of our denominational leaders. When you finish reading and praying for those concerns, begin reading and praying through the various regular columns. I'll guarantee you will have a unique and dynamic prayer list. I also hope you will be motivated to greater prayer for "the family." G

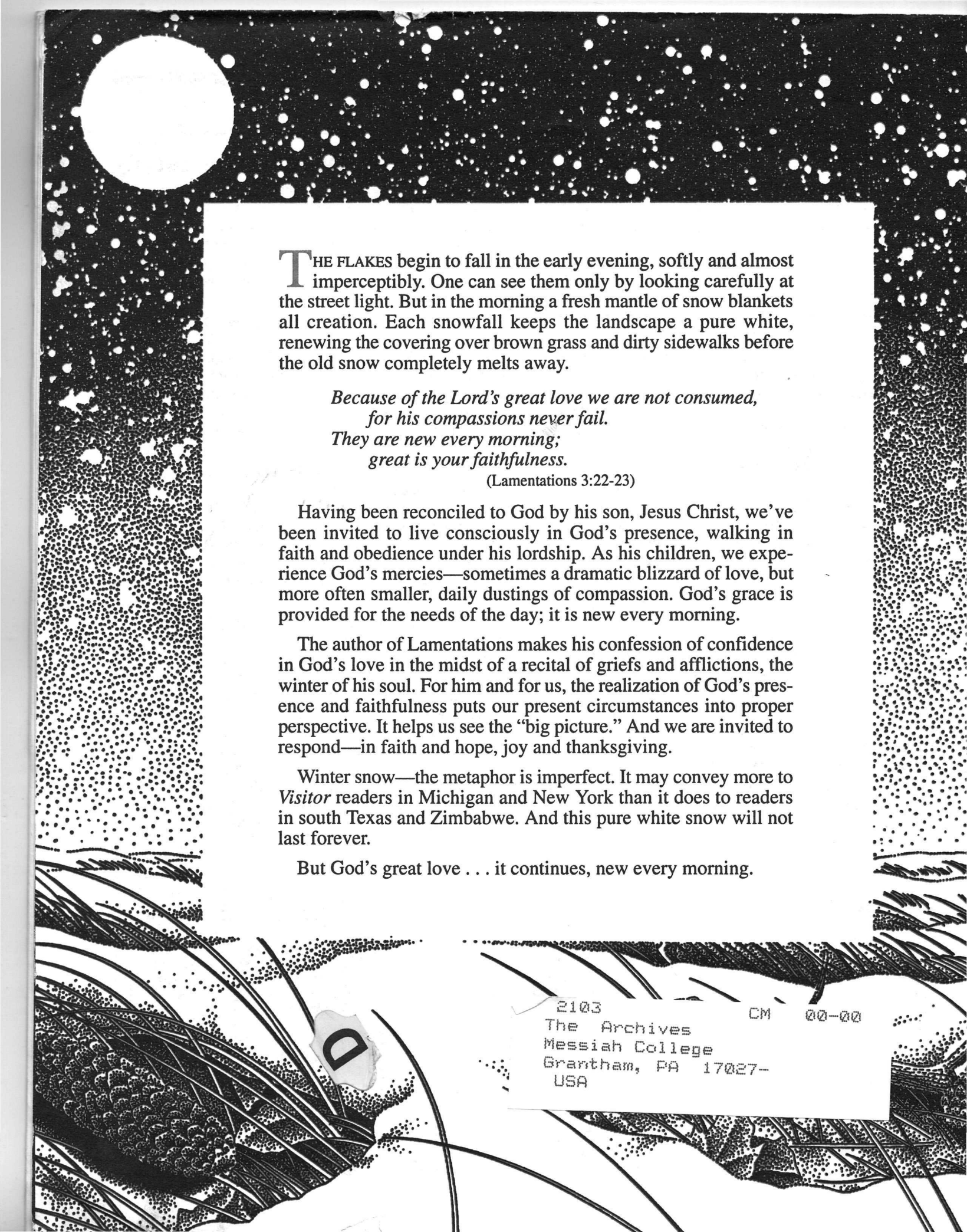
## On the move

The new Brethren in Christ Church office building, located at 431 Grantham Road, Grantham, Pa., is nearly completed. During the next several weeks, various offices will be moved to the new building. For example, the Moderator, General Secretary, Director of Bishops, Director of Finance, and stewardship offices plan to arrive on Tuesday and Wednesday, Feb. 9 and 10. Missions staff will move from their current offices in Mount Joy, Pa., during the week of Feb. 22, while Jacob Engle Foundation plans to relocate on Saturday, March 6.

If all works according to schedule, someone will be available at the new office building to answer the phone—(717) 697-2634—beginning Feb. 10. That phone number may be out of service for part of the day on Feb. 9. To reach the Jacob Engle Foundation after Feb. 9 (until their move), use the following numbers: (717) 697-3019 or (800) 726-1448.

Pontius  
Puddle





THE FLAKES begin to fall in the early evening, softly and almost imperceptibly. One can see them only by looking carefully at the street light. But in the morning a fresh mantle of snow blankets all creation. Each snowfall keeps the landscape a pure white, renewing the covering over brown grass and dirty sidewalks before the old snow completely melts away.

*Because of the Lord's great love we are not consumed,  
for his compassions never fail.  
They are new every morning;  
great is your faithfulness.*

(Lamentations 3:22-23)

Having been reconciled to God by his son, Jesus Christ, we've been invited to live consciously in God's presence, walking in faith and obedience under his lordship. As his children, we experience God's mercies—sometimes a dramatic blizzard of love, but more often smaller, daily dustings of compassion. God's grace is provided for the needs of the day; it is new every morning.

The author of Lamentations makes his confession of confidence in God's love in the midst of a recital of griefs and afflictions, the winter of his soul. For him and for us, the realization of God's presence and faithfulness puts our present circumstances into proper perspective. It helps us see the "big picture." And we are invited to respond—in faith and hope, joy and thanksgiving.

Winter snow—the metaphor is imperfect. It may convey more to *Visitor* readers in Michigan and New York than it does to readers in south Texas and Zimbabwe. And this pure white snow will not last forever.

But God's great love . . . it continues, new every morning.

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